DOCUMENT RESUME

ED 138 885 CG 011 355

AUTHOR Drapela, Victor J.; And Others
TITLE Guidance In Other Countries: Experimental Text for Comparative Studies.
PUB DATE 77
NOTE 100p.
AVAILABLE FROM University of South Florida, Bookstore, Tampa, Florida 33620 (HC $2.95, limited number available)

EDRS PRICE MF-$0.83 HC-$4.67 Plus Postage.
DESCRIPTORS Comparative Analysis; *Counselor Training; Cross Cultural Studies; *Foreign Countries; *Guidance; Guides; *International Education; *Methods; Professional Education; Textbooks; Workshops
IDENTIFIERS *Comparative Guidance

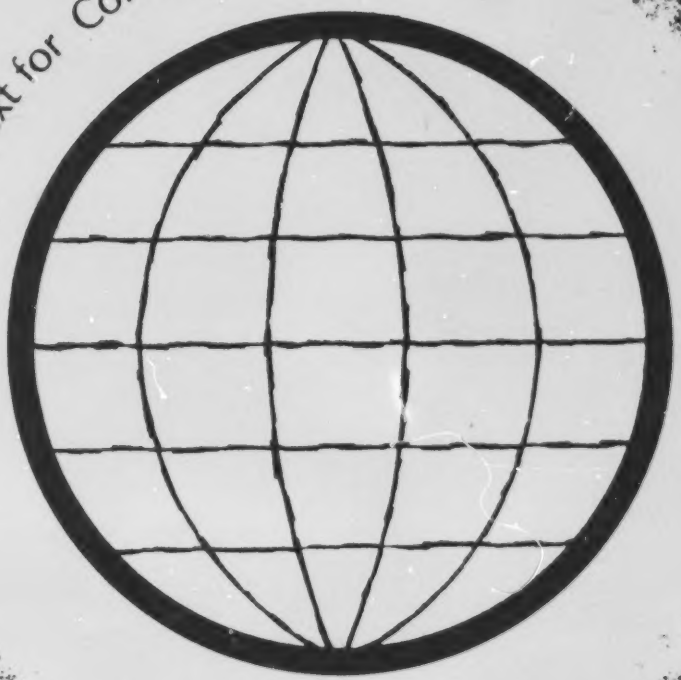
ABSTRACT

This book has been written as a guide for comparative studies in counselor training curricula and inservice workshops or for professional enrichment of individual guidance workers. It is an experimental textbook. While the subject matter is not designed to be comprehensive or systematic, the information is adequate for those who wish to initiate comparative learning experiences and test the proposed methodology. This book is divided into the following sections: (1) The Case for Comparative Guidance; (2) A Method for Comparative Guidance; (3) Guidance in Western Europe; (4) Guidance in the Soviet Bloc; (5) Guidance in Israel-A Society in Successive Crises; (6) The Role of Guidance in a Changing Latin America; and (7) Guidance and Counseling in the Far East. (Author/JLL)

****
* Documents acquired by ERIC include many informal unpublished *
* materials not available from other sources. ERIC makes every effort *
* to obtain the best copy available. Nevertheless, items of marginal *
* reproducibility are often encountered and this affects the quality *
* of the microfiche and hardcopy reproductions ERIC makes available *
* via the ERIC Document Reproduction Service (EDRS). EDRS is not *
* responsible for the quality of the original document. Reproductions *
* supplied by EDRS are the best that can be made from the original. *
****

ED138885

Experimental Text for Comparative Studies



GUIDANCE IN OTHER COUNTRIES

CG011355

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

GUIDANCE IN OTHER COUNTRIES

EXPERIMENTAL TEXT FOR COMPARATIVE STUDIES

Victor J. Drapela
Thomas J. Donahue
Oliva M. Espin
Theodore Landsman
Ruth Malkinson
Walter L. Powers
Avner Ziv

1977

All rights reserved

Distributed by the Bookstore,
University of South Florida,
Tampa, FL 33620

3

Structure of the Book

This book has been written as a guide for comparative studies in counselor training curricula and in-service workshops or for professional enrichment of individual guidance workers. It is an experimental textbook. The treatment of the subject matter is neither comprehensive nor systematic. However, the information is adequate for those who wish to initiate comparative learning experiences and test the proposed methodology.

At present, comparative guidance studies are in the pioneering stage and require a cooperative effort of instructors and students. We encourage the users of this book to share their experiences, comments, and suggestions with the authors whose addresses are found on the title pages of individual units. While I have initiated the project and compiled the material into a book, every author is assuming responsibility for his or her contribution.

Victor J. Drapela

Contents

I The Case for Comparative Guidance (3)
Drapela

II A Method for Comparative Guidance (12)
Drapela

III Guidance in Western Europe (20)
Donahue

IV Guidance in the Soviet Bloc (38)
Drapela

V Guidance in Israel-A Society in Successive Crises (55)
Landsman, Malkinson, Ziv

VI The Role of Guidance in a Changing Latin America (68)
Espin

VII Guidance and Counseling in the Far East (82)
Powers

Unit One

The Case for Comparative Guidance

Victor J. Drapela

THE AUTHOR

Victor J. Drapela, Ph.D.
Professor of Guidance
College of Education
University of South Florida
Tampa, FL 33620

Dr. Drapela is a native of Czechoslovakia. He studied in his native country, in Switzerland, Italy, and received his Ph.D. in the United States.

Introduction

All of us are using comparative approaches to daily living without giving it a great deal of thought. Before we buy a car, we compare the relative merits of various models, and after we have decided on the model we want, we compare prices in several dealerships to get the best deal. The same applies to shopping around for food, clothing, and various services. If it were not for our ability to make realistic comparative judgments, we would be at the mercy of others, and our life would be a series of unpredictable incidents with little self-direction. In our society, comparative attitudes in decision making are commonly associated with maturity and experience, while the inability of making comparative judgments is a sign of naivete, breeding ineffective living patterns.

The crude example of car buying can be applied to other areas of living, e. g., to philosophy of life and values, which touch the very core of our personality. A dramatic shift from traditional ethical standards to criteria based on the individual's conscience has occurred in the last several years. Conventional life styles have been challenged, and new ones have emerged. In this fluid situation, only individuals sensitive to the relative merits of various philosophies can select a framework that would give meaning to their lives, and ensure their self-fulfillment.

A new frame of reference

All of us will agree that there is a great difference between shopping around for a car and forming one's philosophy of life. For one thing, when we buy a car, we have to take it the way it comes from the factory. We can order additional features, a CB radio or radial tires, but unless we are mechanics by profession or avocation, we cannot buy the engine of one model and the body of another. We have to decide on the overall quality of the one product, and make the best use of it.

When it comes to values and living patterns, the choices are obviously much wider, and the number of possible combinations is virtually unlimited. If we wish to lead an "examined life" in a pluralistic society, we need to develop a keen sense for assessing values and their intrinsic worth. We cannot do this effectively by mere objective observation. Values and ensuing behaviors are fully understood by those who are willing to adopt what Combs and Snygg (1959) call a "perceptual" frame of reference. This approach makes observers into participants who look at other people's behaviors, and underlying values, from the vantage point of those who are being observed. This does not imply that the observer-participant has to accept the values and behaviors thus observed. However, it is the only way of understanding others adequately.

Effective counselors, and members of other helping professions are aware of the uniqueness of each of their clients. They realize that unless they perceive the concerns of clients from the point of view of clients rather than from their own point of view, they may touch the surface, but will fail to grasp the meaning of the problem. Unless helping professionals have the ability to vicariously "walk in the moccasins" of their clients, they will offer little help, and frequently will add to the degree of maladjustment.

Comparative studies

The preceding discussion presented evidence that American guidance counselors, and graduate students in guidance, should have acquired the two basic prerequisites for a successful pursuit of comparative studies. The first one is the ability of comparing phenomena, their relative merits, and weaknesses. The second is the ability of examining values and behaviors from the vantage point of their originator (behaver), through the perceptual frame of reference. The next step is to conceptually describe the meaning and scope of comparative studies.

Any inquiry which uses the comparative method falls into this broad category. Linquistics use the comparative method to identify relationships between various languages, and to explore their origin and development. Comparative anatomy clarifies similarities and contrasts between humans and lower animals. However, in most cases the comparative method is applied to cross-cultural or international investigations. How is a particular profession practiced in various nations, what are the goals, the methods employed, et cetera? Such studies are meant to uncover parallels and contrasts, and thus enrich all professional groups participating in the project by providing new insights.

In this framework, guidance is studied as a worldwide professional effort which encompasses certain features common to virtually all societies, while its organizational patterns and the scope of its services greatly differ from one country to another. From our point of view, particular attention is paid to the assessment of parallels and contrasts between American guidance work, and similar services in other countries which may be called guidance, applied psychology, orientation, or character formation.

Recent history

The role of international studies has been emphasized since the days of Frank Parsons who himself was in contact with vocational guidance pioneers in Europe and New Zealand. However, a sustained, continuous effort in comparative guidance has not materialized for many years. In May, 1966, the American Personnel and Guidance

Association (APGA) approved a policy statement which stated its "international responsibility" in these terms:

1. To help its members develop a broader understanding of the international dimensions of their profession. To this end each of the constituent Associations of APGA is encouraged to develop the international aspects of its own specialized field, and to make appropriate recommendations to the APGA International Relations Committee.

2. To urge those responsible in colleges and universities to emphasize appropriate international perspectives in professional preparation programs in counseling, guidance, and related fields.

3. To encourage world-wide professional communication, including exchange of professional information and literature.

4. To promote the international exchange of persons preparing for or professionally engaged in personnel and guidance.

5. To develop continuing liaison with professional organizations in other countries and with international organizations in personnel and guidance and related fields.

6. To maintain liaison with governmental and private agencies and professional organizations concerned with international education and the international exchange of persons.

7. To encourage emphasis in regional and national conference programs on the international aspects of the personnel and guidance profession. (APGA, 1966)

In the fall of 1966, President Johnson signed an International Education Act which was approved by Congress and became law. The Act provided for the strengthening of American educational resources toward international studies and research. However, in the turbulent years that followed, especially with the escalation of the U. S. involvement in Vietnam, the counseling profession was absorbed in the mounting crisis situations on the domestic scene. Most counselors were looking for answers to imminent problems, and they felt that comparative studies would merely complicate their outlook, and ofier them no help. It is accurate to state that the rank and file of the counseling profession considered international concerns a commendable but impractical endeavor. They relegated it to the level of a narrow subspecialty of marginal value to be pursued by experts which had no impact on the day-to-day operation of an average guidance worker.

This attitude is gradually changing. In 1976 APGA sponsored a survey among its members to determine the degree of interest in international studies and relations. Close to 1,000 APGA members indicated that they wanted to become actively involved in an on-going inter-

national program, requesting regular news releases in APGA Press organs, an exchange of information, study trips abroad, structured courses in comparative guidance, and a greater emphasis on international programs at APGA Conventions. A Committee has been appointed to promote the cause of international education within the Association. Interested persons can get in touch with the International Education Committee by writing to its Chairperson, c/o APGA, 1607 New Hampshire Avenue, NW, Washington, D. C. 20009.

Present international contacts

Most people realize today that, no matter how large a country is, or how wealthy it is, it cannot live in isolation from the rest of the world. The American isolationist movement of the era prior to World War II was counterproductive then, and would be suicidal today. Global interdependence is developing among countries of various sizes, cultures, and political systems. Even a small, underdeveloped country with untapped mineral or oil resources is now treated as a partner by technological giants who depend on the import of raw materials for their industrial output.

Global interdependence is a fact of life in social developments and value-related changes as well. Events in one part of the world influence the life of people in other countries. A "local" war in a remote area may trigger a world-wide holocaust involving the superpowers, if it is not checked in time. Social unrest in one country frequently stimulates similar developments in other countries due to the instant reporting capability of world-wide communications networks which penetrate even the airways of totalitarian countries. For instance, in the late 1960's, significant parallels emerged in the youth culture of the United States, of Western Europe, of Soviet Bloc countries, and Japan. The global interdependence continues to develop, and its momemtum is increasing with every new transistor radio brought to the highlands of Peru, to the shores of the Zambezi River, or to the jungle of Sumatra.

Levels of international studies

Since the end of World War II, UNESCO tried to serve as a clearinghouse for international exchanges in the field of education and culture. In 1951 the world organization helped establish the International Association of Educational and Vocational Guidance (IAEVG) to serve the same purpose in the field of guidance.

Exchange of information, materials, and professional contacts among guidance workers of various countries has become the initial, basic level of international studies. Its chief aims involve opening and maintaining channels of communication to forward guidance data from one country to another, storing them, and reporting them to

researchers for use in theoretical investigations. The raw data are translated into hypotheses, and the validity of such hypotheses is tested. As Kerlinger (1965) points out, behavioral research involves systematic and controlled processes that can be duplicated, and thus the obtained results are accepted with a degree of critical confidence. However, even at this level of comparative studies, there is some ambiguity, since behavioral variables are defined only in part by "hard" data in quantified form. Behavior cannot be adequately understood if "soft" data reflecting values, cultural traditions, and the like are neglected.

The second level of comparative studies involves presenting the assembled, classified, and interpreted information on foreign guidance trends to members of the internationally oriented group within the guidance community. The results of research conducted at level one are then further analyzed by interested professionals. However, the main emphasis is on the international scene rather than on the use of foreign information for "domestic" purposes. The third level of comparative studies is the practical use of foreign guidance data for the improvement of skills and for the personal enrichment of counselors whose professional interest in the international scene may be marginal. They do not belong to an interest group committed to international studies, but they welcome a fresh, interesting approach to gaining new insights and clarifying their professional commitments in a broader perspective.

The information offered in this experimental book is meant for the second and third level of comparative guidance studies. It can be used as a guide for a series of short in-service experiences offered to guidance practitioners, or as a basic text for an academic course, provided that additional readings and learning experiences are available to the students.

Benefits for counselors

It has been repeated over and over again that the effectiveness of counselors lies in what they are rather than what they say or do in the course of the therapeutic process. Counselors should be genuine persons, they should have an interesting outlook on life, and their interests should be multidimensional. Hybernating in a sterile cocoon of rigidity, provincialism, and conventionalism is a personal cop-out and leads to professional failure.

Obviously, a counselor who is willing to understand how people thousands of miles away live and think will be much more sensitive to the ethnic subcultures in the school or agency where he/she works. A counselor exposed to greatly differing life styles will be much less shocked by unconventional life styles which are found in contemporary American society. By the same token, such a counselor will not be overly impressed by the mere fact that a social phenomenon is new or

unusual. Comparative guidance experiences enhance the counselor's critical acumen to the point of taking social developments in stride, and avoiding unprofessional, faddish attitudes.

One of the most useful outcomes of comparative guidance studies for the counselor is the clarification of personal values and professional commitments. Many of us become so absorbed by the daily routine that we lose sight of the ultimate meaning of our work. We come close to being technicians rather than professionals. It is significant that clarification of values has become one of the foremost guidance concerns in recent years. Simon et al. (1972) systematized a new set of techniques to help young people (and educators) clarify their values. While their approach has been very successful, it may gain even greater depth by adding an international, or inter-cultural, dimension to the process, i.e., clarifying values against the backdrop of a foreign, at times hostile, philosophy of life.

Parenthetically, we should mention here an overriding value-related concern of our time that has relevance in this context. Rokeach (1973) found the desire for "a world at peace" to be the highest value priority among both men and women in this country. On the other hand, attitudinal prerequisites conducive to world peace are not sufficiently developed. Counselors clearly share in the responsibility of the educational system to promote such attitudes. Besides greater cooperation and social relatedness among young people here at home, counselors have to emphasize the global perspective of cooperation among nations. Adequate exposure to comparative studies will help them in this task.

A very tangible outcome of comparative inquiries is the critical assessment of various practices and methods used in American counseling and guidance. Our professional activities appear in a slightly different light, when exposed to comparison with parallel work abroad. At times, they look brighter, at other times, they seem to lose some of their luster. As Noah and Eckstein (1969) point out, comparative studies may lead to "borrowing" from others. Even systems which seem at first totally dissimilar to our own may provide clues about modifying our existing guidance practices, or introducing new ones used elsewhere, on an experimental basis.

Summary

As we have seen, comparative attitudes are prevalent in the daily life of Americans. In our present learning endeavor we intend to make them more explicit, and combine them with assessing behavior of others through the perceptual frame of reference. Counselors in this country are generally well equipped to pursue international studies, since they live in a pluralistic society with a variety of values and life styles.

Many professions are using comparative studies for research and training purposes. The common denominator of all such studies is the use of comparative methodology; they differ according to subject matter. Comparative guidance focuses upon the discovery of similarities and contrasts in the rationale and practice of guidance services here and abroad.

Three levels of comparative studies have been identified. The first is comparative research with strong theoretical orientation. The second level involves the application of research findings to programs of an international character. The third level makes use of international data for the personal and professional enrichment of guidance practitioners in our own country.

Counselors gain a number of benefits through comparative studies. Their outlook widens, and their sensitivity increases. A process of values clarification is stimulated, and professional commitments are reexamined. Against the backdrop of foreign guidance models, American guidance practices are assessed in better perspective, and at times, new alternatives emerge. As nations become increasingly interdependent, all guidance professionals have to share in the responsibility of promoting international understanding, and attitudes conducive to world peace.

Some ten years ago, the American Personnel and Guidance Association has mapped out the general framework for international studies and relations. The present emphasis is on using international education for the benefit of the rank and file practitioner in the guidance profession rather than limiting it to specialized inquiry pursued by a small interest group.

References

American Personnel and Guidance Association. Policy Statement, May, 1966. Mimeo.

Combs, A.W. & Snygg, D. Individual behavior. A perceptual approach to behavior. New York: Harper & Row, 1959.

Kerlinger, F.N. Foundations of behavioral research. New York: Holt, Rinehart & Winston, 1965.

Noah, H.J. & Eckstein, M.A. Toward a science of comparative education. New York: Macmillan, 1969.

Simon, S.B. et al. Values clarification: A handbook of practical strategies for teachers and students. New York: Hart, 1972.

Suggested readings

(Because of the scarcity of published works that deal specifically with comparative guidance, the majority of the titles listed below are from the area of comparative education. However, the concerns of the two professional endeavors overlap enough as to render the readings useful for students of comparative guidance.)

Beck, C.E. (Ed.) Perspectives on world education. Dubuque: Brown, 1970.

Brickman, W.W. (Ed.) Comparative education: Concept, research and application. Norwood, Pennsylvania: Norwood Editions, 1973.

Drapela, V.J. Comparative guidance through international study. Personnel and Guidance Journal, 1975, 53, 438-445.

Education on the move. Toronto: The Ontario Institute for Studies in Education; Paris: UNESCO, 1975.

Goldman, L. (Ed.) Guidance U.S.A.: Views from abroad. Personnel and Guidance Journal, 1974, 53, 40-56.

King, E.J. Comparative studies and educational decisions. Indianapolis: Bobbs-Merrill, 1968.

King, E.J. Other schools and ours. Comparative studies for today. London: Holt, Rinehart & Winston, 1973.

The study of environment in school. International Bureau of Education, UNESCO. Geneva: Author, 1968.

Tolbert, E.L. Special issue: Career guidance in other countries. Vocational Guidance Quarterly, 1976, 24, 294-365.

Wrenn, C.G. Values and counseling in different countries and cultures. The School Counselor, 1976, 24, 6-14.

Unit Two

A Method for Comparative Guidance

Victor J. Drapela

Basic assumptions

Before choosing the appropriate methodology for our learning experiences, we should briefly review the spectrum of potential approaches to international studies. The various methods can be placed on a continuum between two extreme positions. On one end are loosely structured learning experiences by which students gain as much understanding of a foreign country as possible--a substitute for a study trip abroad plus some academic credits. On the other end is the pure research model that is concerned with relationships of specific variables but is oblivious of potential cultural experiences by the researchers.

An example of the former are the so called area studies in interdisciplinary social sciences (e.g., Russian or Scandinavian studies). Their purpose is to get to know a particular country and its people in depth. This involves exploring the geography and climate of the region, its history, geopolitical position, and its prevalent religious, political, and social structures. A cultural landscape of major impact unfolds for the students when they listen to the country's music, read its literature, or watch film presentations of national dances, folklore artifacts, and typical street scenes from rural and urban regions. While historical data may offer theoretical information on the current values of a nation, the full meaning of developing trends and attitudes within a society can be assessed only to the degree that one has been exposed to the life rhythm of daily tasks and leisure activities of people living in that society. Therefore, such interdisciplinary area studies frequently lead to additional language course work, and eventually, to a visit of the foreign country.

In contrast, the research model emphasizes objective, "hard" data that are descriptive of a particular phenomenon (e.g., the degree of directiveness in guidance) to be compared in two or more societies. A research strategy has to be devised with built-in controls to assure that the findings of the study are not affected by extraneous variables, and that appropriate critical standards are maintained. Noah and Eckstein (1969) explain the role of a comparative researcher versus a learner through the analogy of what interests a zoologist and a big-game hunter. While the hunter shoots as many animals as are available, the zoologist collects only certain specimens, and ignores the rest. For the researcher, a great volume of information (and particularly, subjective experiences) is of little value. The emphasis is on appropriate criteria to separate "hard" data from subjective observation, and relevant information from irrelevant material.

Selecting a method

As had been mentioned in the previous unit, the information presented in this book is for the benefit of guidance practitioners and

graduate students who had little previous experience in comparative studies. Therefore, our method will chart a middle course between the extremes described above. It will aid primarily the personal and professional enhancement of counselors by helping them experience the impact of a foreign cultural climate. It will include comparative approaches also, not in the restricted theoretical focus on specific variables but in a wider context, i.e., by analyzing structures, goals, and practices of guidance in other countries, and relating them to our own professional scene.

Every guidance model reflects the cultural values, the national traditions and the social structures prevalent in a given country. This linkage is frankly admitted, even emphasized, in countries where guidance services were initiated by governmental agencies. Priorities are spelled out and goals set, e.g., vocational and career guidance, ideological orientation, or character formation. However, even in geographical areas where no formal guidance services exist, we find a number of social processes within the family, the church or the community which are meant to promote the basic purpose of guidance--to help young people mature and come to terms with their society. Obviously, "coming to terms with society" is a rather equivocal term which means different things in different countries. Thus, we can formulate a twofold theorem: (1) All guidance efforts have something in common, they share like concerns, whether they are formally organized and professionally administered, or remain unstructured and barely defined. (2) Conversely, as a result of the different value systems and social structures which undergird them guidance efforts in various countries differ from each other to a high degree. It is through the method of comparative guidance that we identify both the parallels and the contrasts.

Applying the method

Although rigorous research methodology is not suitable for our present purpose, there is need for a well defined structure if we intend to integrate the learning process, maximize class involvement and attain concrete objectives. The fact that comparative guidance is a relatively unexplored field makes the need for clear structural guidelines even more pressing. The sequence of learning components proposed here will be of particular help to instructors and students in the early stages. As a rule, each of the components should be sufficiently developed before the next one is introduced, allowing of course for overlaps whenever appropriate.

Component One: Gathering of general information on the country, or geographical area under study.--A variety of dependable sources should be tapped to form a mosaic-like picture of the current cultural and social situation in the country. To minimize distortions, Bereday (1964) emphasizes the need to watch for preconceived ideas and one's own biases. Ideally, he suggests, one should learn the

language spoken in the country--certainly an advantage but not a prerequisite. Whenever possible, the information about the country under study should be acquired from current primary sources that originated there, or were written by natives or long-term residents of that country. Since this is not always possible because of the language barrier, secondary sources may have to suffice. When using them, we need to have adequate assurances of accuracy and objectivity. This does not imply that primary sources are always unbiased. However, biases held by people from a foreign country are more apparent, and offer in themselves significant insights into that cultural orientation. Besides written materials, there are other important clues available for the assessment of the cultural climate, e.g., samples of folk art, of native music, of typical dress patterns, or of preferred foods and modes of habitation. A review of the region's history helps us understand national traditions (and hangups), such as the role of women and the importance of family life. The social structure of the country is closely linked with its political system, with its economic situation, labor market, and the overall standard of living.

Component Two: Gathering of information on guidance in the country under study.--It is well to begin with a survey of the educational system, its emphases, and the level of literacy in the country. Is guidance linked with the school system, and how? How is guidance defined, what are its rationale, stated goals, and predominant patterns? Is it formally organized, or are its functions exercised informally by various social institutions? What is the top priority of guidance efforts: promoting the uniqueness and growth of individuals, or normative adjustment of individual behavior to fit the standards of society? Are the prevalent guidance activities related to educational, vocational, personal-social, or ideological needs? Which methodology seems to be preferred: work with individuals or groups, a high or low degree of directiveness, and what is the frequency of contacts with clients? What personnel is involved in carrying on guidance functions (teachers, counselors, psychologists), and what type of training do guidance professionals receive? What is the social status of guidance workers in the country? Are accurate statistical data available on the number of guidance personnel or guidance centers? Does any professional guidance association exist in the country? What other significant influences seem to mold youth culture in the country under study which seem unique?

Component Three: Assessment of the foreign guidance model according to its own standards (applying the perceptual frame of reference).--What is the perception of concrete outcomes of guidance among administrators and practitioners? Is the guidance model consistent in adhering to its stated principles? How effective are its services in promoting the envisioned goals? What are the admitted strengths and weaknesses of the current system? What proposals have been offered by theorists or by rank and file workers to upgrade guidance effec-

tiveness, e.g., change in emphasis, upgrading of training for personnel, et cetera?

Component Four: Juxtaposition of the foreign guidance model and our own.--What parallels and contrasts seem apparent at first glance? Can we document that the differences are real, when we analyze the two models in depth? Which parallels in guidance activities are most significant? Do they reflect parallel trends in the foreign youth culture and our own? Based on the present developments of guidance on either side, can we expect convergence or divergence of the two guidance models in the future?

Component Five: Critique of the foreign guidance model according to our own standards.--Assuming the external frame of reference, the role of objective observers, and admitting our cultural biases, how do we evaluate the degree of effectiveness of the foreign guidance model? Does the foreign model offer strategies that could be incorporated in modified form in our own guidance work? Are there any theoretical assumptions, practices, or methods in the foreign model that have been counterproductive, and should be avoided by us?

Component Six: Clarification of our own professional commitments.--The insights provided in the previous five components help us form a new perspective on the "why" of our professional work, and on the role we are to assume as counselors in our educational and social settings. How do our personal values differ from those prevalent in the foreign culture we have studied? Although we may theoretically reject certain approaches found in the foreign guidance model, e.g., tendencies toward conformism, or the lack of appreciation for different life styles, are we not guilty of similar errors in our own work? Are we consistent in relating our guidance work to the principles that we profess? How can we avoid unintentionally assuming attitudes which we consciously reject?

Concrete learning patterns

In the next paragraphs we will consider concrete steps that are useful when making comparative guidance studies available to counselor trainees and practitioners, especially those who wish to become leaders within the profession. We will operationally apply the comparative method described in the previous section to pre-service and in-service training experiences, and suggest ways of using travel to foreign countries for personal and professional growth.

Pre-service study pattern.--Ideally, the comparative dimension should permeate all academic courses in counselor training curricula. However, this assumption is at present unrealistic, since relatively few counselor educators have been adequately exposed to comparative studies themselves. On the other hand, most counselor education departments have at least one member with extensive foreign travel ex-

perience, and with some knowledge about professional work done in other countries. Such a faculty member can initiate a course of comparative guidance, or at least make comparative studies the central issue of a guidance seminar. Additional resource persons can be found outside the counselor education programs among instructors of other departments and foreign students, also off campus among knowledgeable people in various professions and in business circles. As a rule, it is far more suitable to concentrate on exploring one or two foreign guidance models in depth rather than cover a lot of territory in a superficial way which usually leads to oversimplifications and misconceptions. The following suggestions apply to the learning process of comparative guidance in an academic setting:

(a) The course format should be structured as a cooperative effort of instructor, resource person (if needed) and class members. Components One and Two should be introduced by the instructor and the resource person to provide basic information on the foreign country, to identify available local resources, and to stimulate involvement of all class members right from the start. Individual students should be given responsibility for researching various areas of life in the foreign country, e.g., its history, cultural traditions, social patterns, political structure, educational system and guidance activities. Another way of involving students is to assign them projects, e.g., provide samples of foreign art work, clothing or food. In either case, the individual assignments are to produce tangible bits of information to be shared in class.

(b) During the first two Components the students should try, with the help of the instructor, to experience the foreign cultural environment through role playing. For instance, they can portray the role of a parent, a teacher, a vocational counselor dealing with a young person; they can act out group dynamics of a socialist collective, of an Israeli kibbutz, or a Latin American extended family.

(c) Components Three through Six are to be developed primarily in group discussions. Students should prepare for class interaction by readings suggested for each section of this book, and by preparing brief position papers on various subjects to organize their thoughts. The quality of written materials along with the degree of participation in class discussions should be among the criteria for evaluation of individual performances.

In-service study pattern.--Workshops for practicing counselors have to be structured with a great deal of flexibility to meet the specific needs of the participants. The format of such workshops can range from a half-day mini-seminar to a series of several classes arranged almost like a pre-service study. Here we will concentrate on the specific needs for in-service training experiences that have to be kept brief. First, to avoid superficiality, the scope of the study has to be appropriately narrowed, in some cases to a single,

salient characteristic of a foreign culture, and its expression in the guidance priorities of the country. Yet, in spite of the limited range of the study, the impact factor of the foreign culture must not be lost or even reduced. Obviously, audio-visual and other resource materials have to be carefully selected according to the main theme of the workshop. It helps if the workshop leader has two or three assistants who have become familiar with the subject matter, and are willing to facilitate the smooth flow of the program. An example of a four hour workshop structure follows:

(a) Introduction of the general topic by the workshop leader or resource person, explanation of workshop process and objectives (30 minutes).

(b) Audio-visual follow-up, displays of materials from the foreign country as suggested in Component One and Two (45 minutes).

(c) Role playing of various life situations typical of the foreign culture under study as discussed in the section on pre-service study patterns (30 minutes).

(d) Break with refreshments typical of the foreign cuisine (30 minutes).

(e) Discussions of topics outlined in Components Three through Six (about 20 minutes each), preferably in small groups, with summary reports at the end of the workshop. (The main conclusions of the group should be retrieved and mailed out to workshop participants along with a letter to confirm their attendance.)

(f) Evaluation of the workshop by participants.

Foreign travel.--Comparative studies at the pre-service and the in-service training level should logically lead to one's desire to visit the foreign countries and experience their cultural environment "in residence." Bereday (1964) considers that the path of training which is natural for any serious student of comparative education. Meeting foreign guidance workers face to face provides deeper insight into their work, their attitudes, and their lives. One should acquire at least a rudimentary knowledge of the language spoken in the host country. Even a few halting phrases communicate one's willingness to perceive things from the local perspective.

Individual travel should be prepared well in advance by study of the country to be visited, and by making contacts with foreign guidance professionals who would be willing to act as informal guides for the American traveler. Addresses of such persons can be obtained by contacting the APGA International Education Committee, 1607 New Hampshire Avenue, NW, Washington, D. C. 20009. Letters should be written at least six weeks prior to departure from the States indicating the dates of arrival and departure in the addressee's area, primary interests in the guidance field (vocational, rehabilitation counseling, et cetera), and any other information that may help the foreign host prepare a meaningful program. Parenthetically, it should be added that "travel as education" is a legitimate federal income tax deduction item when properly documented.

Group travel abroad is sponsored by various institutions such as colleges or professional organizations which assume responsibility for both the physical and professional arrangements to be made abroad. Such trips can be taken as academic courses for credit. The major advantage is the professional leadership of a competent instructor who coordinates a group of like-minded people. Students have an excellent opportunity to share ideas, and discuss personal impressions. The format of such trips varies according to emphases intended by the organizers. It is well to become thoroughly familiar with the proposed structure of the project (e.g., size of group, program of professional and recreational activities, housing arrangements, degree of regimentation, et cetera) before joining.

Summary

The methodology suggested for the present comparative guidance study follows a middle course between rigorous research and mere amassing of information about a foreign country. While Bereday (1964) suggests four basic steps, i.e., description (gathering of data), interpretation (evaluation of data), juxtaposition (establishing differences and similarities), and comparison (simultaneous evaluation and conclusion), the method proposed here follows a sequence of six learning components which spell out in greater detail the process of comparative guidance study. The components are then applied to the learning pattern of an academic course, and to in-service workshops organized for counseling practitioners. An additional pattern, foreign study travel, is perceived as the logical outcome of comparative studies pursued at home.

The emphasis of the method here proposed is the use of comparative guidance studies by counseling practitioners and graduate students for their professional enrichment. Although researchers may find this method less sophisticated, it facilitates growth and affirmative reform, and has "a dynamic character with a utilitarian purpose," goals envisioned by scholars of the stature of Nicholas Hans and Vernon Malinson (King, 1968).

References

Bereday, G.Z.F. Comparative method in education. New York: Holt, Rinehart & Winston, 1964.

King, E.J. Comparative studies and educational decision. New York: Bobbs-Merrill, 1968.

Noah, H.J. & Eckstein, M.A. Toward a science of comparative education. New York: Macmillan, 1969.

(Because of the specialized nature of comparative methodology no additional readings are suggested for this unit.)

Unit Three

Guidance in Western Europe

Thomas J. Donahue

THE AUTHOR

Thomas J. Donahue, Ph.D.
Director of Student Services
Waverly Schools, 515 Snow Road
Lansing, MI 48917

In the past, Dr. Donahue served as Director of Guidance at the John F. Kennedy School in West Berlin and as counselor at the American School of The Hague, Netherlands.

Background

Every American counselor knows that Frank Parsons became the "father of guidance and counseling" as a result of founding the Vocational Bureau in Boston, Massachusetts in 1908; yet the guidance movement in Western Europe has its own roots. The publication of Hereditary Genius by Francis Galton in 1869, the opening of Wundt's Psychological Laboratory in 1879, the founding of the British Child Study Association in London in 1893, and the publications of Binet and Henri in 1897 are significant dates in the evolution of European guidance (Pieron, 1953). Likewise the contributions of Pestalozzi, Froebel and Heidegger are crucial to the philosophical foundations of guidance in Western Europe.

Despite the fact that Parsons traveled through Europe in order to share his experiences and get ideas from like-minded people abroad (Davis, 1969), some consider guidance and counseling to be strictly an American institution. Others might argue that the history of guidance can be traced all the way back to the tribal medicine man. Was Diogenes the counselor of Alexander? Socrates the counselor of Aristotle? Could Thomas à Kempis, Thresa of Avila or Erasmus Rotterdamus be considered counselors?

Regardless of how one might answer these questions, it is understandable that the Western Europeans do not consider the publication of the Army Alpha in 1917 or the founding of the NVGA by Jessie Davis in 1913 to be significant events in the early development of the international guidance movement.

Since the social antecedents of the guidance movement in Europe were similar to those in the United States, it is understandable that there have been parallel developments on both continents. The development of the guidance movement is the direct result of an increasingly complex industrial society in which parents no longer feel that they have the wisdom to guide their children effectively.

European Traditions and Values

When examining some of the traditions and values which affect the guidance movement throughout the world, Americans must be particularly careful of two pitfalls. The first is to avoid a kind of chauvinistic bias, a tendency to believe that Americans are the model, and other countries are simply catching up with America. In fact, other industrialized countries are developing guidance systems which are quite different from our own in administration, organization,

philosophy and practice. The second pitfall to avoid is generalizing about European guidance programs from the English model because there is no linguistic barrier. Britian is an island and the British people, customs, and traditions should not be considered typical of the people, customs, and traditions on the continent. In any case, it is difficult to generalize to European traditions and values, and even more hazardous to compare such overgeneralized concepts such as openness, permissiveness, and homogeneity with American cultural traditions and values. On the other hand, unless some social concepts and generalizations are used, it is difficult to make comparisons. Six generalizations that affect the development of guidance are stated below:

1. Europe has a more easily identifiable class structure than America. Titles such as Prince, Lord, and Lady are still used, expecially in those countries which still have vestigial monarchies. Members of the working class and leisure class find it easier to accept their respective roles in society and identify more closely with their economic class. Social mobility is not necessarily considered desirable, and often, almost insurmountable social barriers exist to protect the status quo. Obviously, such a social structure will have significant implications in the guidance process.

2. European students generally have a greater respect for adult authority figures than American students. This deference to authority is an asset to paternalistic guidance based on the trait-factor theory, but it makes counseling in the American sense far more difficult.

3. In Europe educators fall into a highly respected social class. Generally student/teacher relationships are more formal in Europe than they are in the United States. For example, French students asked many questions about my role as a counselor when I chaperoned a group of tenth grade students on a visit to a French academy for a few days. My students reported that it was the unanimous opinion among the French students that none of them would talk with a guidance counselor about personal-social problems. The French students seemed rather incredulous that the German and American students would talk to an educator in such a fashion. Such cultural differences play a large part in defining the role and function of the counselor from one culture to another.

   Perhaps in the United States we simply do not recognize or accept our class structure with its stereotypes by sex, race, age, geographic origin, etc., since social status is not tied as closely to parental origins as it is in Europe.

Rønnestadt (1974), a Psychology Professor at the University of Oslo states that, "The U.S.A. represents a social and political system in which what someone does, and the decisions one makes, has a much greater impact on ones social and economical situation than is the case in Norway". Rønnestadt maintains that this social mobility coupled with the cultural heterogeneity and complexity of the American labor market makes career choice even more difficult for an American student than for the Norwegian student. Thus, one might imagine that American students need more assistance in career choice than European children.

4. Americans seem attracted to change, novelty, and newness. Europeans are more likely to evaluate a new concept, practice, idea, or product carefully before trying it. They are less mobile in both a social and geographical sense. They are more likely to have a Lebensberuf (life occupation) rather than a career which includes a variety of occupations. Since Americans make career decisions from three to six years later than European students, flexibility and uncertainty are increased for American students. On the other hand the relative finality of the early decision European students make means that the choice must be satisfying and appropriate.

5. Separation of church and state is strictly an American doctrine. England and Sweden, for example both have a State Church. Most European countries collect a church tax along with income tax, allow religion to be taught in the public schools, and some countries support parochial schools with tax revenues. In counseling, reference to God as a loving being who cares about children who are apparently not loved by anyone else is permissible. Religion can be a useful tool to a European counselor, but it cannot be used to such an extent by the American counselor in a public school.

6. Many Europeans consider America to be a friendly but depersonalized, materialistic culture which is wealthy and technologically advanced, but behind in social welfare legislation and programs. In examining our brief national history they see and continue to expect rapid change, mobility, and lack of a firmly embedded social structure. For these reasons, some individuals (Harris, 1974; Ziv, 1974) feel that counseling and guidance is a greater necessity in America than elsewhere. They point out that the depersonalization and constant change bring about insecurity and preoccupation with mental health.

European Educational Systems

Western European educational systems are highly centralized. Usually the Minister of Education is politically appointed. The Minister is assisted by a large number of professional educators who assist in developing policy decisions, educational laws, administrative structure and curriculum.

Educational policy plays an important role in European partisan politics. The party in power establishes national educational policy and may develop or reform the educational system as it sees fit. Although some countries do have County or State Boards of Education, and others centralize educational decision making power at the province or county level, the most usual administrative structure is a linear relationship from the Minister of Education through the various levels of administration down to the teacher.

In France, for example, the curriculum is established by the Ministry of Education. The ministry determines which lessons will be taught at each level at specific hours on each given day. Inspectors visit classrooms to insure that the correct lessons are being taught at the right time using proper methods. Even in the area of guidance, "the inspector is responsible for the coordination of informational and counseling work and to ensure maximum uniformity" (Long, 1976).

Such centralization and uniformity has both advantages and disadvantages. It also has implications for the addition of new programs such as guidance programs in the school. Large amounts of money and careful planning are required before any change is undertaken.

Although each national educational system is unique, the Common Market, The Council of Europe, The European Communities Commission, The Organization for Economic Cooperation and Development, and allied social, economic, and political forces are pressuring the Western European educational systems to fit a common mold. Educational and vocational guidance will no doubt play an important part in the rather flexible but unified European educational system which is beginning to form.

In its developmental structure the European educational system is already somewhat uniform. Compulsory education begins when students are six or seven years old. Kindergarten, originally a European concept, is now being reimported by many countries. Students attend elementary school from five to nine years and then move to more specialized secondary schools. Secondary schools might include for example a general school, technical school, and grammar (college preparatory) school. Various kinds of technical schools exist, and most grammar schools specialize in math, science, music, art, modern

languages or ancient languages.

Students in European schools who will not go on to university or technical training are likely to enter the labor market as apprentices at a far younger age than average American students. Vocational and educational decisions are made by most students at age sixteen or before. Some countries have cooperative school/work programs so that teenagers are able to attend school for one, two, or three days per week while working or learning a trade during the remainder of the week. The apprenticeship training can take place under the auspices of a company, a union, church, government institution, school or a combination of these. Usually the apprentice spends part of the week working, and part of the week going to school. School work is both practical and theoretical, but applies directly to the trade the student is learning, whether the trade is tool and die making or chimney sweeping.

Only a small portion of the students at any age level (ten to fifteen percent) complete the college preparatory schools' stringent graduation requirements. Some of these students enter the labor market directly rather than attend a university. University entrance is highly competitive in Europe. In some countries, receiving a diploma from a college preparatory school means automatic acceptance to the university of their choice, if spaces are available. In other countries, competition is the decisive factor determining university entrance, even after attaining the coveted college preparatory diploma. Not only is higher education free throughout most of Western Europe, but most students receive stipends to cover at least part of their room, board, and student union dues.

The Lyceum leads to the Baccalaureate in France, the Gymnasium leads to the Abitur in Germany, and the Grammar School leads to the "A Levels" in England. The Lyceum, Gymnasium, and Grammar Schools are all highly competitive college preparatory public schools which a select group of the teenagers attend, but they are not as similar as they might appear at first glance.

In England, for example, a student in the last five years of Grammar School before completing the "A Levels" specializes almost exclusively in three related subjects. A German student at the same level will receive instruction in as many as fourteen subjects each week, although specialization still takes place to a larger extent than in American high schools. The International Baccalaureate is offered by some European private schools, but has not gained the popularity that many educators in the 1960's expected it to attain. Unification of the many complex educational systems will probably come about very slowly. Nevertheless, each country is now moving towards the development of guidance in the schools.

Generally speaking, schools in Europe are very competitive at both the elementary and secondary school levels. In Germany, for example, children enter secondary school at approximately age eleven. The slowest children go to schools of special education (Sonderschulen), the majority of children go to the general school (Hauptschulen), fifteen to twenty percent go to technical school (Realschulen), and approximately the top fifteen percent enter the grammar school (Gymnasium) to prepare for university study. Children fail in German schools comparatively often. Failure (Sitzen Bleiben) usually means repeating all classes of a given grade, not just certain subjects. If they fail a second time, then they must transfer to the next less difficult school.

Theoretically, this kind of competition leads to a gradual separation of intelligent and less intelligent children. Some German educators are quite concerned that social selection more than purely academic selection takes place in the schools (Mastmann, 1968). Nevertheless, dropouts in this system are not considered to be a problem, since approximately half of the students are in apprenticeship training programs (Lehrlingschaften) by the time they reach the age of sixteen. Instead of dropping out, students simply join the ranks of students in a less rigorous school, or enter an apprenticeship program.

Supportive Services

European students may receive supportive services, although frequently the services are provided by specialists who are not employed by the school. For instance, most European schools have school psychologists available to students and teachers in need of advice or diagnostic assistance. Usually the psychologist is responsible for several thousand students and has an office in the City Hall, or local school administrative building. Either they travel to the various schools in their jurisdiction, or students come to their offices (Ingenkamp, 1968). Social workers are available under a similar arrangement. Vocational counselors usually work in offices not directly associated with schools.

Some Europeans see American Schools as social welfare centers rather than purely academic institutions. In Europe, Student Services, Continuing Education, Social, Recreational, and Athletic Programs are available, but are more likely to be associated with the City Hall, State Government, or Federal Government, businesses, or special interest groups. Likewise, free health and dental clinics are sponsored by the government for school children. Such health programs are often administered by an institution other than the school. On the other hand, Norway and some other countries have dental clinics and either a dental hygienist or dentist in the school.

Conception of Guidance

For the most part, guidance in Western Europe is vocationally oriented. The educational system and labor market are not geared toward long term flexible career goals which Americans generally take for granted. Guidance in Switzerland, for example, is primarily concerned about short term employability and needs of the labor market (Stauffer, 1974). Vocational choice in Europe is simpler because 1) students generally restrict their choices to occupations within their own socioeconomic class; 2) the choice is made at an earlier age; and 3) there are generally a smaller range of occupations from which to choose.

Vocational Guidance Centers throughout most of Europe will probably continue to be located outside of the schools, since most countries have found this arrangement to be very practical (Davey, 1955; Kieslinger, 1967; Stauffer, 1974). Guidance in these institutes is primarily a response to the manpower needs of a complex labor market. Little theoretical work regarding vocational choice and vocational development has been done in Western Europe (Köster, 1977). The vocational guidance counselors in these centers are very familiar with the labor market, its current needs, and projected needs. Vocational test batteries and informal occupational tests are used to assist vocational guidance counselors in centers throughout Europe.

Countries in Western Europe use one of two approaches to counseling in the schools. Either they see the counselor as an advisor in educational and vocational matters as England and Germany, or they expect the counselor to be a mental health professional in the school. Such is the case in the Netherlands and Sweden.

In Germany the counselor is expected to play a role in the selection of students moving from elementary to secondary schools (Mastmann, 1968). In England, "more and more schools and colleges are promoting developmental career education, and this will continue for a long time. But already some people are beginning to talk about the time when career education will be unnecessary because it will become part of a more general personal and social educational program diffused throughout the curriculum" (Hopson, 1976).

Speaking from the Dutch point of view, Deen (1974) severely criticizes American guidance counselors for assuming too many quasi-administrative responsibilities. Dutch guidance, like school guidance in some other countries focuses primarily on the learning and personality needs of students, and not quasi-administrative tasks such as scheduling, discipline or attendance.

Standardized Testing

Originally psychometrics seemed to be a European concept (Wall, 1956). When one considers that Galton published Hereditary Genius in 1869, Wundt opened his psychological laboratory in 1879, and that Ebbinghaus established the principles before Binet expanded upon them in 1897 (Marsolek, 1968), one might have supposed that the Continent was far ahead of the United States and would remain so.

Marsolek (1968) chronicles the European origin of psychometric measurement and amply supports the statement that, "the development of tests is not a purely American invention, as is often supposed, but that the Continent -- especially France, England, and Germany -- have made important contributions to this field...Before the leadership in test development went over to the United States completely, Europe attained a significant achievement in the Binet-Simon Test." (Marsolek, 1968).

The Second World War had a great effect on psychometrics in Europe, particularly in Germany. Hitler had other ways of deciding which human beings were superior. He didn't need psychometrics, consequently, standardized tests were suppressed. "Professor Hylla, who helped to develop intelligence tests in the 20's was forced to emigrate after 1933, and the idea of intelligence tests went with him. Like Professor Hylla, standardized testing found it difficult to gain readmission into the halls of learning guarded by the faculties of the arts" (Education in Germany). Ironically, the World Wars had just the opposite effect on test development in the United States.

Bringing psychometrics back to Germany was largely due to the influence of the United States military establishment. Such notables as E. F. Lindquist, A. Traxler, E. Hylla, and R. Ebel were brought to Germany for extended periods of time to help in the development of standardized testing. Although some other Western European countries have well developed standardized tests, German schools have only begun the widespread use of standardized tests in education during the last decade. With the publishing of Lienert's text (1967), and Gaude and Teschner's text (1970) and the translating, norming, and construction of tests, Germany is re-entering the field of standardized testing.

Sweden provides a good example of a country which is advanced in the field of psychometric theory and practice. Henrysson (in Ingenkamp and Marsolek, 1968) summarizes the status of the standardized tests in Sweden. In translation his summary reads: "A large number of foreign tests are translated into Swedish and renormed. New tests, especially school achievement tests, are being constructed on a large scale. Most tests are published by the Swedish Psychological Society and are sold at cost. Other tests, primarily school achievement tests in various subjects, are distributed at no cost by the

National Office of Education.

In Sweden tests theory and test construction are quite advanced, although in the Swedish schools tests are not yet widely used except for tests dealing with specific subjects." Henrysson then describes eight kinds of tests used in Sweden, and discusses the grading system and Swedish use of standardized tests. The eight categories of tests most frequently used are: 1) school readiness, 2) tests of emotional retardation, 3) diagnostic tests for learning disabilities 4) psychological and psychiatric tests for difficult children, 5) Swedish language tests, 6) school aptitude tests, 7) diagnosis of right and left handedness, and 8) tests designed to equalize grading of teachers in various subject levels.

Some European countries now place less emphasis on examinations at the end of elementary schools which previously were the principal if not the sole criteria which determined the type of secondary school a child would attend. England, for example, eliminated the eleven-plus exam and Italy devalued the results of the lower secondary school (Scuola Media) leaving examination by allowing a Board of Examiners to overrule the test results of students who failed. Most countries have maintained the examination given at the end of the college preparatory secondary school.

This examination format using written tests and oral examination before a panel of the students' teachers and official examiners is used in most European college preparatory schools and universities. Even the most recently developed standardized examinations in England allow for internal assessment in the local schools (Macintosh, 1976). The format used in most American universities for doctoral exams is a direct import from this European examination system.

A typical "standardized" test of this type is the German Abitur examination. The Abitur is given at the end of Grade 13 at the Gymnasium. A similar type of examination, is also given at the university level, sometimes in the middle and always at the end of university study, and before the doctorate is awarded.

The Abitur examination consists of four written exams followed about two months later by oral exams. The examinations may cover all material which was studied during the years of preparation. In practice, most teachers have students select a specific topic so that the examination covers only a small area of the subject matter. For example, several months before the exam, a student of a foreign language will choose a book or an author to study carefully. The oral exam will proceed in the foreign language and usually remain within the confines of the stated topic, although the teacher asks other questions about grammar, or literature, to examine the breadth and depth of knowledge about the subject.

The Abitur varies slightly from one school to another, but a Commission must approve each school's Abitur policy. The written section is usually corrected by the subject teacher. Each Klausur or written test takes several hours. The four tests are written on different days and cover Math, German, a foreign language, and an elective subject (e.g. art, music, a science, or a second foreign language). In some states the Abitur Zentrale collects completed exams and redistributes them so that teachers do not decide the ultimate grade for their own students.

As a control factor, the Oberschulrat (Superintendent) is often present at the Abitur examinations to observe the proceedings. The student is sometimes given a topic or a task and allowed some time in a quiet room to think about it. The faculty sits in a semi-circle; the student enters, stands at a rostrum, and is asked questions by the teacher of the subject to be examined. The oral exam consists of ten to fifteen minutes of questioning. Not all subjects are examined. A student usually is called to the examination hall once or twice. After the oral exam, an exam grade is suggested by each subject teacher and discussed by the faculty until a consensus is reached. The final grade, which is reported on the completion certificate, is an average of the grades of the final two years, the written exam, and the oral exam.

Most European countries have an examination similar to the Arbitur at the end of the college preparatory secondary school. Format, curriculum, content, and style of this examination varies from country to country. Standardized testing is rapidly expanding throughout Western Europe. In Germany and in some other countries there is even talk of eliminating or drastically revising the Arbitur examination or its equivalent. Standardized tests may supplement or supplant this type of standardized examination in some countries. Ironic as it may seem, the influence of standardized testing is increasing in Europe at a time when it is waning in the United States.

Educational Research

Educational Research is a relatively recent phenomenon in Europe, and is not always considered part of the counselor's role. Education research takes place in or is organized by centralized institutions such as the Scottish Council for Research in Education, the Max-Planck Institute für Bildungsforschung in West Berlin, or the National Centre for Educational Research in Spain. Research also takes place in universities and teacher training institutions. More comparative studies are done in Europe than in America, and more empirical studies are done in the United States than in Europe.

Ziv (1974) echoes a criticism which many Western Europeans make

about American educators. He states that, "perhaps because of dissolutionment with research procedures, some counselors (in the United States) have decided to abandon research. The main idea is that if you feel right, go ahead and do it." Europeans would be likely to carefully evaluate transactional analysis, sensitivity training, rational-emotive therapy, primal therapy, etc. before adopting them for use. Ziv claims that Americans too easily accept change and new approaches without sufficient examination.

Without doubt Europeans are less likely than Americans to accept a new educational procedure on its face value alone. Perhaps this is due to a conservative nature or perhaps it is due to the fact that in a centralized system, innovations must be cautiously approached or chaos may result.

Educational research, innovation, and documentation have made great strides in Western Europe during the last twenty years. Undoubtedly this trend will continue.

Training of Guidance Professionals

Since guidance officers are relatively new in European schools, training programs are either non-existent or developing. There are three potential sources of guidance personnel: 1) from teachers and pedagogical training institutions, 2) from psychologists and university departments of psychology, and 3) from the vocational guidance specialists and their training institutions. Most countries draw their candidates from the ranks of the teachers and/or psychologists.

Counselor training in the Netherlands is a typical example. At the present time teachers/advisors in the schools called Skoldekanen give students advice and help. Their specialized training beyond graduation from a teacher training college is minimal. School psychologists who are thoroughly trained at the university work with individual children and with group school tests. Vocational guidance specialists are trained at the Vocational Guidance Institute in Tilburg which is under the Department of Labor. A few years ago the Ministry of Education established a program to train school counselors in preparation for introducing vocational and educational guidance personnel into the schools. The program follows the American counselor education model with a strong emphasis on training for clinical counseling. Presently most students in the program at the Pedagogisch-Didaktisch Instituut of the University of Utrecht are school teachers.

Other Western European countries seem to follow a similar pattern. However, unlike the Netherlands, many countries have first established the positions in the schools, and then established a training program.

Summary

Guidance in Western Europe developed independently from the guidance movement in America. Because the world in general and the labor market in particular has grown in complexity, educational reform is taking place in practically all European countries. The reforms are likely to result in a more unified Western European educational system which will probably incorporate some form of comprehensive secondary school, and place great emphasis on educational and vocational guidance.

European traditions and values are different from American traditions and values, so it is understandable that the philosophy and techniques of guidance are dissimilar. Social welfare services for children and young adults are more likely to be located outside of the school setting in European countries than in America.

Some European countries are more advanced in standardized test construction and use than others. The written and oral examination format (which American universities have adopted from Europe to examine doctoral students) is still used by most European countries to test students at the conclusion of secondary school and university study.

Few European educators consider educational research as a part of the counselors role, but increasing attention is being paid to research findings. Most countries have centralized coordination of research activities. European educators seem to devote proportionately more resources to comparative studies than American educators. While all countries have some unique problems in the development of guidance services, comparative studies can often provide a fresh approach to those problems.

REFERENCES

_____, Education in Germany, Bad Godesberg: Inter Nationes, 1967, Number 8/9.

_____, International Yearbook of Education. Geneva, 1969, Volume XXXI.

Aurin, Kurt; Gaude, Peter; and Zimmerman, Kurt, Bildungsberatung. Frankfurt am Main: Diesterweg, 1973.

Davey, H. "La structure des services d'orientation professionnelle", Leur evolution administrative et financiere. B.I.N.O.P, 1955, Volume 11, No. special, 26-39.

Davis, H. V., Frank Parsons -- Prophet, Innovator, Counselor. Carbondale, Illinois: Southern Illinois University Press, 1969.

Deen, Nathan, "from the Netherlands..." Personnel and Guidance Journal, Volume 53, No. 1, September, 1974.

Galton, Francis, Hereditary Genius, London, 1869.

Gaude, Peter, and Teschner, Wolfgang, Objektivierte Leistungsmessung in der Schule, Frankfurt am Main: Diesterweg, 1970.

Goldman, Leo (ed.), "Guidance U.S.A.: Views from Abroad", Personnel and Guidance Journal, Volume 53, No. 1, September, 1974.

Harris, Roy, "from England..." Personnel and Guidance Journal, Volume 53, No. 1, September, 1974.

Hopson, Barrie, "Career Guidance in Great Britain", Vocational Guidance Quarterly, Volume 24, No. 4, 1976.

Husén, Torsten and Boalt, Gunnar, Bildungsforschung und Schulreform in Schweden. Stuttgart: Klett Verlag, 1968.

Ingenkamp, Karl-Heinz, Die Schulpsychologischen Dienste in der Bundesrepublik Deutschland, Weinheim: Beltz Verlag, 1966.

Ingenkamp, Karl-Heinz und Marsolek, Theresia, Möglichkeiten und Grenzen der Testanwendung in der Schule, Weinheim: Beltz Verlag, 1968.

Kieslinger, A., Zwanzig Jahre Berufsausbildung in der Bundesrepublik Deutschland, Bielefeld: Bertelsmann Verlag, 1967.

Köster, Ute, Schullaufbahnberatung und Schulpsychologische Beratung, Darmstadt: Wissenschaftliche Buchgesellschaft, in press.

Lienert, Gustav A. Testaufbau und Testanalyse, Weinheim: Beltz Verlag, 1967.

Long, Jean, "Information and Guidance Services in France", Vocational Guidance Quarterly, Volume 24, No. 4, 1976.

Macintosh, H. G., "The Certificate of Extended Education: A New Sixth Form Examination". International Newsletter, Princeton: Educational Testing Service, August, 1976, Issue XVII.

Marsolek, Theresia, "Historischer Überblick über die Testentwicklung in Deutschland", Deutsche Schultests, Weinheim: Beltz Verlag, 1968.

Mastmann, Horst u.a., Gesamtschule: Ein Handbuch. Frankfurt am Main: Wochenshau Verlag, 1968.

Pieron, H.,"La place de l'institut dans l'histoire de l'orientation professionnelle", B.I.N.O.P., 1953, Volume 9, No. Special, 6-28.

Rønnestad, M. Helge, "from Norway..." Personnel and Guidance Journal, Volume 53, No. 1, September, 1974.

Stauffer, Ernst, "from Switzerland..." Personnel and Guidance Journal, Volume 53, No. 1, September, 1974.

Wall, W. D., (ed.) Psychological Services for Schools, Hamburg: UNESCO, Institute for Education, 1956.

Ziv, Avner, "from Israel..." Personnel and Guidance Journal, Volume 53, No. 1, September, 1974.

RECOMMENDED READINGS

_____, Education in Germany, Bad Godesberg: Inter Nationes. Each month this government organization produces an English version of Bildung und Erziehung which details educational progress in Germany and is mailed free to professionals who request it.

_____, For a Community Policy on Education. Brussels: Commission on European Communities, 1973. This book does not simply indicate the directions which a future western European community education policy might take, but goes beyond this to state ways and means in which the community might achieve these aims. Copies of the book may be obtained from the Commission of the European Communities, Rue de la Loi 200, B-1040, Brussels Belgium.

_____, International Yearbook of Education. Geneva: UNESCO. The last International Yearbook was volume XXXI published in cooperation with the International Bureau of Education in 1969. Although it is now out of print, many libraries have copies of Volumes XXX and XXXI which contain an outline of each country's educational system, a statement of the educational problems which the country is attempting to resolve, and a review of policy changes, innovations, and research.

_____, Reviews of National Policies for Education. Washington: Organization for Economic Co-operation and Development. All Western European countries, as well as Canada, Greece, Japan, Turkey, and the United States make up the organization for Economic Co-operation and Development (OECD). This series of books consists of a summary of educational practice by a host country and a critique written by a team of visiting education specialists from other member countries. Eight of the more recent books in this series include Ireland, Italy, and Sweden (1969), France (1971); Germany (1972); England and Wales (1975); and, Norway and the Netherlands (1976). Books are available from the OECD Publications Center, Suite 1305, 1750 Pennsylvania Avenue, N.W., Washington D. C. 20006.

_____, World Survey of Education. Paris: UNESCO. This five volume series deals with various aspects of education. Volume V reviews educational policy, new legislation, and educational administration.

Bedal, Carl L. (ed.), The School Guidance Worker, Volume 29, 1973. This issue is devoted to international and comparative guidance and served as an inspiration for the 1976 comparative issue of the Vocational Guidance Quarterly.

Catterall, Calvin, Psychology in the Schools in International Perspective. Columbus: International School Psychology Association, Volume 1, 1976. This book contains contributions from fifteen internationally prominent school psychologists from throughout the world. Articles present a brief history of the application of psychological principles to the problems of education in their country, describe the status quo and give a brief projection into the near future. Copies of this paperback volume cost $7.80 and can be obtained by writing International School Psychology, 92 S. Dawson Avenue, Columbus, OH 43209. Volume two of this series should be available in the near future.

Donahue, Thomas J., Pupil Personnel Services in Germany: A Description of Educational Practice and Comparison with Services in the United States. Ann Arbor: University of Michigan, Ed.S. Dissertation, 1969. A general description of the German educational system is followed by chapters describing the psychologists, the counselor, vocational guidance, standardized testing, records, and research. A comparison with the American school system based upon literature, school law, interviews, and observations of school practice leads to hypotheses, paradigms, contrasts, and similarities.

Faure, Edgar; Herrera, Felipe; Kaddoura, Abdul-Kazzak; Lopes, Henri; Petrovsky, Arthur; Rahnema, Majid; and Ward, Fredrick, Learning To Be. Paris: UNESCO, 1972. This book discusses the world of education today and tomorrow. It calls for new directions in education which will ultimately broaden guidance and counseling in schools if its recommendations are followed.

Goldman, Leo (ed.), "Guidance U.S.A.: Views From Abroad", Personnel and Guidance Journal, Volume 53, No. 1, September, 1974. Reading all sixteen pages of this article is a must for any American interested in comparative guidance. The article contains the opinions of eleven non-American guidance professionals about our culture, educational system, and guidance services.

Ottobre, Frances (ed.), International Newsletter. Princeton: Educational Testing Service. From time to time Educational Testing Service has published short articles dealing with educational evaluation and research which are submitted by authors from all over the world. Volume XVII was published in August of 1976. Free copies of this newsletter can be obtained from Ms. Frances M. Ottobre, Editor, International Newsletter, Educational Testing Service, Princeton, New Jersey 09540.

Pal, S. K. (ed.), Guidance in Many Lands, Allahabad: Central Book Depot, 1968. This text is divided into four sections: 1) foundations of guidance; 2) practices and trends in American guidance; 3) guidance programs in some representative countries and 4) cross cultural problems in guidance. Although this book was published in India, it is heavily influenced by American and European authors. Chapters in section three deal with educational, vocational, and personal guidance in British, Canadian, Australian, French, Italian, Russian, Indian, and Japanese schools.

Reuchlin, Maurice, Pupil Guidance Facts and Problems. Strasbourg: Council of Europe, 1964. This text is part of a series entitled Education in Europe which was produced by the Council for Cultural Co-operation. Although the text is rather old it is a landmark in European guidance literature and provides a uniquely European approach to guidance and counseling.

Tolbert, E. L. (ed.), The Vocational Guidance Quarterly, Volume 24, No. 4, June, 1976. This issue of the Vocational Guidance Quarterly is devoted entirely to guidance in other countries. It focuses on the present situation and significant trends in career guidance of six Western European countries, Japan and Canada.

Wester, Astrid, The Swedish Child. Stockholm: Grafisk Reproduktion, 1970. Sweden is one of the most advanced countries in Western Europe when one considers child welfare and education. This forty-six page booklet presents an excellent overview of pupil personnel services and education in Sweden.

OTHER RESOURCES

It is difficult to keep abreast of the rapidly changing and expanding developments in foreign countries. The computerized ERIC data bank to which most university librarians have access is updated almost daily and contains recent information.

By writing to the Educational Affairs Officer or Cultural Affairs Officer at the Embassy or Consulate of the country one wishes to study will usually yield an abundance of accurate, up-to-date information about guidance and education. Likewise, writing directly to the country's Ministry of Education usually yields information in English. Occasionally the distinction between propaganda and information must be made when reading government publications.

UNESCO Publications can be obtained from UNIPUB, Box 433, Murray Hill Station, New York, N.Y. 10016.

Unit Four

Guidance in the Soviet Bloc

Victor J. Drapela

Introduction

After World War II a new geopolitical concept emerged in East-Central Europe generally identified as the Soviet Bloc. Its member states are culturally, socially, and economically diverse, but three decades of intense Soviet influence have produced a common denominator, a degree of generic unity. Geographically, the Soviet Bloc extends from the Black Sea and the Adriatic in the south to the Baltic Sea in the north and beyond the Elbe River in the west. The Soviet Union forms its massive hinterland. Most of the nations are Slavic, but other national groups, such as Germans, Hungarians, and the Rumanians, add variety to the area's ethnic structure.

In this essay I am presenting a survey of Marxist youth guidance as it operates in the Soviet Bloc without getting involved in purely local issues. I have tried to enter the frame of reference of the leading professionals who have molded the minds and the lives of young people throughout the Soviet domain. All of them profess a strong ideological preference. They view themselves as "dedicated builders of communism." Their missionary zeal has been at times benevolent and persuasive, at other times, highly directive. If there is a common denominator of life in the Soviet Bloc, it has been attained through intense ideological shaping. If conflicts and philosophical skepticism are cropping up within socialist society, they have come about because Marxist guidance has failed to meet the needs of the people, particularly the young.

To penetrate the complex dynamic structure of life in the Soviet Bloc, I have analyzed current writings published as guidelines for communist educators. These sources reveal the envisioned goals and preferred methods of Marxist programs. I have also reviewed the stated outcomes of Marxist guidance efforts and compared them with my personal observations in East-Central Europe in recent years. For documentation, I have used primary sources published within the Soviet Bloc, particularly in Czechoslovakia, which lately became a weather vane of changing trends in Marxist society.

Historical perspective

There is no doubt that tsarist Russia was among the most backward countries of Europe prior to World War I. Her people were at the mercy of a despotic government. The overwhelming majority, uneducated and superstitious peasants, lived in primitive hamlets, seeking mutual protection against the harsh elements. The long Russian winter brought life in the rural regions to a virtual standstill. Without the most elementary public services, without an adequate school system, cut off from communication with the outside world, the Russian "mushik" (small man) had little opportunity for advancement.

Under such circumstances the country grew ripe for a major upheaval. People knew that they had nothing to lose. The military

disasters and the economic failures in World War I provided the spark to ignite the fuel of discontent. After the collapse of the tsarist regime and a brief administration by a middle-of-the-road government, Lenin and his comrades assumed power on November 7, 1917. The Union of the Soviet Socialist Republics was born.

The beginnings of the Soviet system were less than auspicious. Because of a civil war and of serious economic setbacks, the Soviet leadership temporarily retreated from its doctrinaire Marxist policy. Along pragmatic lines, it supported an intensive economic rehabilitation to consolidate its power. In January, 1924, Lenin died and the Party accepted Stalin as the undisputed ruler of the Soviet Union. From 1928 on, drastic industrialization and collectivization campaigns took place. Millions of "kulaks" (small landowners) were removed from their farms. Next came a series of purges among Party workers and military officers (the Tukhachevsky affair) which greatly weakened the Soviet defensive posture and led to disastrous defeats of the Red Army in the first months of Hitler's military assault. However, the stubbornness of the Soviet people and the savagery of the Russian climate eventually broke the back of the foreign intruder.

When in 1945 Germany surrendered to the Allies, the Soviet Union established a firm foothold in East-Central Europe and secured its new sphere of influence by a carefully engineered system of "people's democracies" operating under close supervision of Soviet "advisors."

While the emergence of the Soviet colossus attracted a fair amount of attention in the West, the kaleidoscopic history of the countries that comprise the Soviet Bloc was virtually unknown in this country. East-Central Europe had been for centuries a crossroad and a battlefield between East and West. One of the first confrontations was linked, paradoxically, with the Christianization of the Slavic tribes. Since German missionaries, along with the message of faith, brought the threat of military conquest from the West, many Slavic rulers turned to the Byzantine Emperor both for religious doctrine and political protection. While Eastern culture had made at first significant inroads, in later centuries power rested in the hands of the Hapsburgs. At one time or another, most of the countries of the Soviet Bloc were provinces of the Austro-Hungarian Empire.

The Hapsburgs provided political stability and relative security in East-Central Europe for many generations. True, they were opposed to national self-rule in the provinces, but their repressive policies were tempered by the lighthearted "Gemütlichkeit" and characteristic inefficiency of the Austrian bureaucracy.

Nationalist movements of the area suffered probably more from other quarters. The rule of the Russian tsars in eastern Poland made the Austrian government look, by comparison, quite benevolent. Western Poles were exposed to intensive and systematic Germanization by Prussia. The Balkan peoples were for generations harassed by the Turks who, at times, ruled the entire area. This produced an atmos-

phere of violence which was as characteristic of the land as its scenic grandeur. For the Serbians, guerrilla warfare virtually became a way of life. Even after the establishment of the more lenient Hapsburg rule there was no lasting pacification of the Balkans.

Prior to World War I, America paid little attention to that part of the world. It was President Wilson who introduced East-Central Europe to the American public. In his view, the settlement of "East-European affairs" was a prerequisite for lasting peace. In 1918 he proclaimed the fundamental principle of self-determination for small European nations. Thus, by the end of World War I the stage was set for the foundation of new sovereign states where in the past the Austrian Eagle had ruled.

Each of the small independent nations had its own internal problems, but their eventual downfall was brought about by their mutual mistrust and hostility. The issues at stake were old territorial claims and conflicts over minority enclaves. In the Hapsburg Empire the various nations mingled to such a degree that it was impossible to draw their new boundaries without prejudice to some historical or ethnographic consideration. In 1938 Austria was occupied by German troops and in the fall of that year England and France signed the Munich agreement allowing Hitler to dismember Czechoslovakia. The spectacle of two major Western powers sacrificing their own ally to Nazi dictatorship had a devastating impact on East European morale and facilitated the eventual takeover by the Soviets.

Cultural environment

As has been mentioned earlier, the East-Central European area is a mosaic of distinct national groups. However, the people living there have certain common characteristics forged by the need for survival. While foreign armies marched in and out of the area, the common people felt like pawns rather than participants in the events; as the great powers fought for new territory, the administration of local affairs was in the hands of feudal overlords who combined a degree of paternalism with petty capriciousness. In many cases they served as a protective buffer against the absolutist policies of central governments, but at times they exploited their serfs without mercy.

Under these conditions, the common people have developed a refined art of coming to terms with the powers that be, while outwitting the system and scoring a few points. The emotional outgrowth of this constant struggle has been a mixture of overt melancholy and guarded gregariousness. In musical terms, a typical example of this emotional profile is the Hungarian "czardas." Beginning with halting, woeful themes, it grows to a crescendo of joy and ends in a brief intoxicating triumph. Even serious composers of the area have been attracted to the folk music, and many of them looked for inspiration to the tunes of village fiddlers and mountain shepherds. The people in East-Central Europe like to sing and dance.

Much of what has been said about music applies as well to other folk art. It is low-key, but an unmistakable feeling of joy permeates the hand-painted decorations in rural homes and the hand-sown festive costumes of the peasants which vary in design from one district to another.

Parallel to the folklore, a more formal cultural life developed in the cities. It is well to remember that urban and country life styles in East-Central Europe have greatly differed, not only in terms of plumbing fixtures and communication facilities, but even more in the degree of cultural sophistication--and cynicism. While many leaders of East-European nations were born in tiny hamlets, they were stimulated to greatness in the urban atmosphere to which they naturally gravitated. A sizeable middle class formed in the cities even before the turn of the century. However, the interval between World War I and II was just long enough to establish it as an important social force in public affairs. Its ranks were augmented by members of the erstwhile nobility, many of whom had lost their wealth along with their titles, and by bright, ambitious climbers from the lower socio-economic class who succeeded in business or in government service. A significant phenomenon within this group was the political involvement of members of the academe (e. g., Masaryk). Family traditions and local customs were universally considered of significant value. While the middle class of Czechoslovakia embraced Western democratic and liberal traditions, Poland and Hungary kept many of the remnants of the feudal era, particularly a commanding posture of the church in public life. The Nazi occupation of the area in World War II inflicted serious damage to all socio-economic strata; the middle class suffered the most, particularly in Poland whose intelligentsia was exposed to a program of systematic decimation by the Gestapo. This explains the relative weakness of the middle class at the time when Soviet power entered the region.

The new socialist order

In the first years of the people's democracies, most people of the region lived in a state of consternation. Even communist activists who aided the Soviet expansion in the area were frequently incarcerated and some even executed (e. g., Slánský, the first secretary of the Czechoslovak Communist Party). An explicit moral code of Marxist-socialist behavior was promulgated, and individuals were required to attend weekly sessions of ideological indoctrination. During such sessions and on other occasions, they were asked to engage in ideological self-criticism and in "comradely" criticism of each other, both public and covert. Many intellectuals sought survival by volunteering for menial jobs in which they were not exposed to the threat of ideological purges.

Under Khrushchev, Stalinism was publicly renounced as a deviation from true Marxism, and many of the harshest features of the police

state were repealed. However, the people were not quick to forget the years of terror and their response was generally cautious. As years passed in relative tranquility, gradually a new mood emerged among large segments of the population, particularly among young intellectuals, artists, and writers (paradoxically, the chief consumers of Marxist ethical guidance)--a gradual shift from ideological orthodoxy toward independent thinking and value judgments. During the Dubček-led experiment of "socialism with a human face," a surprisingly large number of people openly defied the status quo. They opted for personal integrity at the expense of corporate approval--a phenomenon that Brzezinski (1970) considers symptomatic of the last decade on a global scale.

Current values

However, since the forcible liquidation of the Prague experiment in August, 1968, by Warsaw Pact troops, many Soviet Bloc citizens have become more cautious again. They seem to display two separate sets of behaviors which are quite unrelated--a protective mask of cooperation with the system and a private life in the microcosmos of personal decisions, preferences, and goals. The socialist system is being accepted as a fact of life to be reckoned with, and laudatory remarks about the Party are being made (and understood) by the average citizen as inevitable clichés assuring social respectability. However, the most important concern of individuals is to secure for themselves as much privacy and personal freedom as possible within the system and to satisfy their material needs. Coveted symbols of privacy and mobility are a weekend cottage, a small car, or a motorcycle which are additionally manifestations of personal success.

Many middle class values have been retained by people living in the Marxist-socialist milieu. A degree of nationalism and a marked interest in pre-socialist cultural achievements of the ethnic region are linked with family traditions and social customs usually associated with the "bourgeois" past, e. g., kissing the hand of a woman. A survey conducted by Růžičková (1968) on teenagers' marriage ideals and expectations identified a number of traditional middle-class stereotypes that seemed to be highly desired by the youngsters, e. g., physical beauty and housekeeping skills in the brides-to-be and moderation plus industry in the future grooms. The typical middle-class trait of foregoing immediate gratification and saving money for deferred goals has been a virtual necessity in socialist society where credit buying is all but unknown. Idealistic Marxist writers have repeatedly complained about "socialist petty bourgeois types" whose ideological fervor is superficial and who exploit the system for private gain (Jodl, 1964).

Philosophically, large segments of the Soviet Bloc population, especially the intelligentsia, drifted into apathy and skepticism which is, at times, openly admitted: "There is a lack of clarity

and precision in areas which for decades have been considered undisputable." (Kosík, 1968, p. 8). Since religious beliefs have been weakened among young people (with the exception of Poland), ethical nihilism has become widespread. As a result of the current existential vacuum, some youth have adopted various degrees of the drug culture or sexually permissive life styles (Schulz, 1970). Others have been searching for a new meaning in life, linking the material involvement in the "here and now" with traditional religious values or a new interest in the occult. It is well to remember that the capacity for uniting materialist concerns with a dose of mysticism has been typical of East European peoples for centuries (Chalupný, 1973).

The educational system

Traditionally, education in East-Central Europe followed the trends prevalent on the Continent. The basic structure was a double-track system of college-geared education for the elite and vocational training for the rest of youth. The Russian tsarist system was a nightmare since only about three percent of children were admitted to secondary education. At the end of World War II, Russia's illiteracy rate was estimated at 75%.

The Soviet regime made tremendous strides toward eliminating educational discrimination, and by now, illiteracy is virtually unknown in the Soviet Union. The same is true about Poland and Hungary, while East Germany and Czechoslovakia are known for their tradition of educational excellence. Since the late 1940's, a streamlining of all education in the Soviet Bloc has been underway which produced virtual uniformity of the curricula fashioned according to the Soviet school pattern (Kienitz, 1962). All education is free and compulsory up to the age of 14 (or 15). The comprehensive curriculum extends typically over 12 years of which 8 to 10 years are spent in the "basic" school and the rest in college prep or vocational schools. Universities, in terms of U. S. standards, are rather selective. At first, candidates had to prove ideological commitment in addition to ability. This set of criteria has gradually changed since bright applicants usually knew how to project an ideologically impressive image. At present, while ability is considered the basic criterion, proper ideological background of the applicant's family is a valuable plus.

According to Lenin's guidelines, the socialist school was to promote Party policies among youth and to admit its "class character" (Arseniev, 1962). To prepare students for productive life in socialist society, teachers were made responsible for ideological "character formation" in their classes. The Marxist doctrine was to permeate all subject matter and teachers were to become ideologically so dedicated that combining Party teachings with any given subject matter would be casual and effortless (Čáp, 1963).

In the early years of Soviet education certain psychological services were carried out in schools. The branch of psychology (and of

other behavioral disciplines) specializing in the field was called "pedology." It heavily leaned on Pavlovian concepts. Pedological work reached its peak in the early 1930's. By then it was so well established that pedologists felt free to use various Western theories without fear of official repercussions. But this independence proved to be pedology's downfall.

In 1936 the Central Committee of the Soviet Communist Party issued a statement on "pedological perversions" which amounted to an official interdict. Pedologists were accused of being "pseudo-scientific." Psychological testing was formally rejected as the means for perpetuating class structures because its scoring system discriminated against the children of workers while favoring children from a higher socio-economic class (Bauer, 1959). Eventually, all work in the field of mental hygiene became suspect and fell into official disfavor both in the Soviet Union and in the satellite countries. Even the term "mental health" disappeared from public health reports (Syřišťová, Hermochová and Stuchlík, 1964). This explains the difficult developmental process which led to the present state of guidance in the Soviet Bloc. Two stages stand out in the process: Guidance as ideological shaping that was prevalent until the mid 1960's, and the newly emerging psychological model of guidance as service to individuals.

Ideological shaping

Since curriculum and ideological guidance were to be closely linked, the professionals responsible for both areas were school teachers and educators in charge of youth organizations (e. g., Pioneers, Svaz československé mládeže, and others). They were considered representatives of Marxist society and their primary commitment was to the socialist establishment. Emphasis was placed on the adjustment of individuals to classless society in which they lived. Young people were to acquire "noble character traits typical of the socialist man" such as ideological strength, positive work attitudes, will power, and personal honor (Rosina, Štefanovič, Hraše, and Janák, 1963). Students were warned that capitalism was pathogenic, producing egotism and greed in individuals and splitting society from within (Doležal, 1964).

The ideology of the future was Marxism linked with dialectic materialism, the latter based on the principle of conceptual confrontations and dynamic compromises. The point of departure is the "thesis" expressing an established value. It is challenged by the "antithesis." The resolution of the ensuing conflict leads to "synthesis." A new conceptual reality is born only out of conflict. Marx applied this method to philosophy, particularly to his interpretation of societal processess and class struggles. He made the method mandatory for all education and character development of youth. Thus, the ideological guidance process followed a well-defined route:

(a) The educator and the class collective provide powerful motivation for the individual to improve for the sake of society and to be eager to change.

(b) The young person in need of improvement is made to realize his or her lack of information and of appropriate behavior patterns. This is considered a necessary point of departure for all human growth.

(c) The ensuing state is one of contradiction between "thesis" (lack of effective behavior in the individual) and "antithesis" (demands of society for appropriate behavior). The individual who has been ideologically motivated in terms of "socialist ideal and duty" is now ready to interiorize the contradiction and to experience a creative conflict. This state is painful but challenging. Individuals must solve the conflict and assume their socialist responsibility according to specific conditions which exist within them (Pardel, 1961).

(d) As a result of the conflict, a change of behavior takes place. This is the final stage of the dialectic process--"the synthesis." In some cases previous behavior patterns must be summarily rejected, e. g., when moving from antisocial to socially acceptable behavior. At other times, past behavior is retained in a modified version. Such gradual "dialectic becoming" is an ongoing process which is cyclically repeated (Zehner, 1961; Čáp, 1963).

Obviously, this traditional type of ideological guidance was not meant to produce homeostatic fulfillment of the individual. On the contrary, heterostatic challenges were considered an important condition for growth. Because of the "simplicity" of this method, Marxist educators felt that everyone could learn and improve socially as long as he had proper social motivation. It has been inferred that lack of progress was either caused by physiological factors or by ideological resistance (Doležal, 1958).

Need fulfillment was consistently downplayed. At times it was linked with the decadent emphasis upon the individual's "whims" which in Western countries were considered **legitimate** needs. The socialist person was to fulfill his/her needs through the collective need fulfillment of classless society which would eventually nourish the needs of all its members (Doležal, 1964).

Collectivist approach

The traditional life style of socialist society cannot be separated from collectivism. Every socialist citizen has to be member of a collective: in school, at work, during military service, even when performing as an artist. For instance, researchers who at times work independently are expected to retain their collective ties and physically return to their collective whenever the first opportunity arises. The collective is the basic cell of socialist society. It is "home"

to the individuals where they receive support from their comrades, rewards for good performance, reprimands for failures, and ideological indoctrination (Makarenko, 1951). Two characteristics set off socialist collectives from groups as they exist in the Western world: mandatory membership and unitary ideological-political orientation. Traditionally, socialist collectives have been tightly supervised and organically linked with each other. Their goals were clearly spelled out according to needs of the current five-year plan formulated by the Party. A definite goal hierarchy has emerged from the collectivist structure: Highest were the goals of socialist society; next in line, the goals of various collectives that complement each other in the overall picture; last were the goals of individual people who should prove their ethical woth by subordinating their personal interests to the goals of society (Koláříková, 1962). Postponing or foregoing gratification in favor of societal needs has been called by some Marxist educators the art of "delayed perspectives" (Čáp, 1962).

Traditionally, the leadership in collectives has been very directive. A core of ideological activists would form a supportive nucleus around a politically "safe" leader and help generate dynamics needed for behavior modification of less committed members. Two types of relationships among members were differentiated: "functional," i. e., objective and goal-oriented, and "personal-selective," i. e., satisfying psychological needs of individuals. In the traditional Marxist view, the relative value of any collective was assessed by the nature of relationships among its members: they were to be "comradely," but above all, "functional." Close personal friendships were discouraged. Marxist educators frequently pointed to the valuable guidance function of well-run collectives: groups of people could be steered more effectively than individuals and the group orientation, in turn, had a powerful molding influence on the individual who had no choice but to come to terms with it (Matoušek and Růžička, 1965). In school settings, every classroom was to be a collective and the teacher, its leader.

Work ethic

Traditional Marxist theory has consistently rejected the concept of "unconditional positive regard" for the individual. Rather it judged the value of the person by the quality of work he or she performed and by the attitude involved in such work. Marxist social theory has been anxious to remove the barrier between manual and intellectual work. It also emphasized the need for the worker to exercise a degree of asceticism by willingly accepting a job that may not be to his or her liking but that is needed by society. The worker should think with joy of the people who will reap benefit from the work performed. It is this vicarious satisfaction that promotes the ultimate need fulfillment in the socialist worker who feels driven by inner necessity to transcend egotistical desires (Koláříková, 1962).

A clear linkage exists between socialist work ethic and collectivist life style. Traditional Marxist theory considers the two elements complementing each other and indispensable in the process of socialist character formation. This view had interesting implications in the area of socialist vocational guidance. The primary consideration in vocational choice should not be the preference of the individual but the need of the economy, regional or national. Secondly, vocational decisions of individuals were influenced by the class collective. The group would be frequently visited by regional planners, workers of nearby factories and collective farms who would steer the students toward occupational careers that were short of personnel and for which training was readily available at government expense. At times heroism was used for motivation. For instance, Makarenko (1954) liked to emphasize that heroes of the Soviet Union were just ordinary citizens and that socialist people could perform heroic deeds whenever needed.

Rehabilitation of psychology

In the mid 1950's, after the demise of the "cult of personality," a gradual restoration of applied psychological services began in the Soviet Bloc. However, the professional ranks of psychologists were thinned out during the long period of discrimination. Furthermore, the former accusations of disloyalty still lingered in the minds of the remaining professionals. To counteract any suspicions and to prove their loyalty to the socialist system, leaders of the profession made frequent statements that were little more than political propaganda. A rigid set of behavioral standards identified as "solidly and precisely formulated principles of communist morality" was promoted by psychological literature with constant references to the decisions and guidelines of Party Congresses (Loukotka, 1962). When the Czech psychologist, Engst (1960), suggested a somewhat more flexible, although orthodox personality adjustment model, he was reprimanded as being too existentialist since his proposed code of behavior was not suitable for evaluation and supervision in concrete situations (Váňa, 1961).

School guidance had to retain its political character, and psychologists were to make a substantial contribution to that aim. It was the prerogative of the Party to chart and supervise the content and the climate of educational guidance (Skalka, 1963).

However, even in this climate, sporadic voices were raised urging a higher degree of professionalism in the guidance field. An example is a rather outspoken essay of Bárta (1962) published by the Faculty of Philosophy at the University of Brno (Brünn). It analyzed erroneous opinions about educational counseling which the writer summarized in six prevalent myths. Psychological counseling is not needed because (a) deviant behavior will automatically disappear in communist society; (b) teachers have enough training to provide guidance; (c) psychology has no professional field of its own; (d) the ultimate solution lies in making the masses aware of basic psychological facts;

(e) present-day psychologists can be likened to Soviet pedologists who were discredited under Stalin; (f) psychological counseling should operate outside of the educational setting. The author then made recommendations about the scope of guidance (educational, vocational, behavioral) and about the structure of such services within the socialist system. The first level was to be in-school guidance administered by counselors who would receive a basic professional training. The second level was perceived as a network of guidance centers for referral purposes in more serious cases. The third level was to be a system of clinical services available in central locations and staffed with highly trained psychologists. In retrospect, it seems that Bárta (1962) spoke for a large number of his colleagues who in the following years were able to implement most of his suggestions.

Emerging guidance services

In the mid 1960's it became clear that the traditional concept of Marxist guidance has been less than effective and in some areas counterproductive. Educational leaders were becoming increasingly isolated from real life. When in August, 1968, I interviewed several officials in the education ministry in Prague, I sensed a great deal of frustration, bewilderment, and indecisiveness there. The representatives of the educational system provided little factual information about developments in the schools. They spoke about "certain errors of the past" which they hoped to correct, but they mentioned no concrete operational policies. Holubář et al. (1968) characterize the educational establishment of those days as powerful in political contacts but weak in professional attitudes. In this view, the crisis of education was less a crisis of educational processes than a moral crisis of educators who had failed to assume leadership.

It is significant that the loss of credibility by the Soviet Bloc establishment (1967-70) roughly coincided with the reorganization of the guidance system in East-Central Europe. New Party and government directives for the use of guidance as a service for young people rather than merely as a tool of indoctrination have been issued during that period. It took, of course, several years to implement them, even in the more progressive districts from which we have reports (Svoboda, 1976). At first, classroom teachers were encouraged to volunteer for a brief in-service training experience that would qualify them for a school counselor job. Gericke (1975) speaks of locally organized workshops instructing teachers in practical guidance skills. This temporary arrangement was later systematized and expanded. For instance, in the German Democratic Republic, a two-year in-service curriculum was designed in 1974 consisting of 65 hours of theoretical instruction plus 20 hours of practical training under local supervision. The curriculum consists of political, social-economic, psychological, vocational, medical, and legal components (Gericke, 1976). While reviewing Soviet Bloc literature, one has a distinct feeling that there is a lack of qualified personnel in the guidance field and

that better educated counselors and psychologists are unwilling to relocate to provincial towns, although they are offered incentives such as above average apartments in new buildings. Many prefer to stay in metropolitan areas and work in less prestigious positions. An additional problem is the lack of adequate guidance curricula at the college level. They are usually two-year postgraduate courses with emphasis on psychology. Some departments of psychology consider counselor training only marginally related to their professional activities, although employability projections of psychologists in guidance counseling are very favorable (Svoboda, 1976).

At present, school counselors are generally limited to secondary schools and the upper grades of the "basic" school. The main reason may be their primary function in the area of vocational choice, although in some districts they are involved in problem-centered counseling and diagnostic work also. Their effectiveness depends on the level of their training which is still uneven. While some fifteen years ago all guidance was done on the basis of collective interaction, individual counseling with a degree of confidentiality has now been introduced as a valid guidance approach in socialist education.

A new guidance rationale

The recent changes in Soviet Bloc guidance are not only at the organizational level, but also at the philosophical level. At first glance, not much has changed in the overall picture. A lot of doctrinaire rhetoric has remained in journal editorials and in the required quota of ideological treatises within professional literature (e. g., Linhart, 1973; Hodovský, 1973). However, in the same volumes one finds refreshing examples of professionally significant work and independent research (e. g., Klímová, 1976). Comparative studies of behavior patterns in socialist society and capitalist society are conducted without the political bias required in earlier years (e. g., Kotásková, 1972). This does not mean that the present generation of guidance leaders is less committed to Marxist socialism. It indicates a higher degree of professional sophistication by which a person can reconcile a strong ideological preference with intellectual honesty and respect for alternative solutions elsewhere.

A strong psychological emphasis permeates the new guidance rationale. Individual behavior is no longer perceived as a phenomenon to be manipulated but rather as a legitimate expression of a person who, in spite of the unitary ideology and social system, has unique traits that have to be respected. Koščo, Rapoš, and Rybárová (1974) identify the new guidance approach as counseling psychology, a service to the individual throughout his or her entire life cycle. It is a many-sided helping commitment which deals with important life situations, developmental episodes, vocational or personal crises, reajustment to new circumstances, and the process of retirement and aging. They urge counselors to become specialists in the life-span

developmental processes ("biodromálna psychológia"). The themes that counselors and psychologists should particularly master are listed as follows: (a) developmental personality problems of the individual; (b) balance of self-development and social interest; (c) helping the individual actively participate in the development of society while maintaining his or her preferred life style; (d) counseling the individual on making use of societal services; (e) counseling the individual with regard to the solution of essential problems of life; (f) counseling about the use of means for the individual's self-enhancement and the fullness of personal satisfaction in the social context. The new model of socialist guidance pledges support for the individual without any attempt to manipulate his or her behavior (Koščo, 1971, 1975).

The erstwhile rigid method of guidance within collectives is undergoing changes also, even though the original terminology has been retained. Novák (1974) reports about remedial group work with boys who had severe behavioral problems. The group process he describes is very similar to the non-directive, group-centered model used in this country. The main emphasis is placed upon self-awareness and a more positive self-concept of the boys is stimulated. Such a symbiosis of Marxist and Western ideas would have been unthinkable some fifteen years ago.

Conclusion

It is accurate to say that the traditional guidance in the Soviet Bloc failed to achieve its principal goal of creating a dedicated socialist youth, identifying with the ethical standards of classless society. Instead, it helped create an ideologically skeptical generation. Thus, guidance emphasis in the Soviet Bloc is rapidly changing from coercive-manipulative methods to a service orientation. A significant trend toward socialist humanism seems discernible in the process. However, it is too early to judge whether the developing trends constitute a new guidance model or whether they are merely tolerated for tactical reasons. I tend to believe that they are to stay.

The developments in Marxist society are interesting for another reason. It is a universally valid axiom that guidance which ignores the needs of people becomes counterproductive and has to be modified. We would expect this in a pluralistic society such as ours. The amazing fact is that even a doctrinaire, autocratic society cannot ignore the needs of people without alienating them from the system. The developments of Marxist-socialist psychological guidance will be worth watching. By serving the needs of people and by respecting their values, it may ultimately prove to be more beneficial to the socialist system than the indoctrination process which had passed for guidance in earlier years.

References

Arseniev, A.M. Über die Grundzüge der sozialistischen und kommunistischen Erziehung. In Kienitz, W. (Ed.) Das Schulwesen sozialistischer Länder in Europa. Berlin: Volk & Wissen, 1962.

Bárta, B. Analýza chyb v současných názorech na výchovně psychologické poradenství v ČSSR. Sborník prací filosofické fakulty Brněnské university, 1962, B9, 191-202.

Bauer, R. A. The new man in Soviet psychology. Cambridge: Harvard University Press, 1959.

Brzezinski, Z. Between two ages. New York: Viking, 1970.

Čáp, J. Psychologické základy vyučování a výchovy. In Tardy, V. et al. Psychologie pro učitelské obory. Prague: Státní pedag. nakl., 1962.

Cap, J. Pedagogická psychologie. Prague: Státní pedag. nakl., 1963.

Chalupný, E. Realismus a mystika v české národní povaze. Svědectví, 1973, 12, 269-288.

Doležal, J. K problému povahové uzavřenosti v žákovském kolektivu. Pedagogika, 1958, 8, 185-209.

Doležal, J. (Ed.) Hygiena duševního života. Prague: Orbis, 1964.

Engst, J. Socialistický humanismus a komunistická výchova. Pedagogika, 1960, 10, 574-583.

Gericke, B. Weiterbildung der Berufsberater im Jahre 1974-75. Forschung der sozialistischen Berufsbildung, 1975, 9 (3), 49-52.

Gericke, B. K úkolům a metodám práce středisek profesionálního poradenství v NDR. Výchovný poradce, 1976, 13 (1), 49-57.

Hodovský, I. Vědecký světový názor a problem hodnot. Filosofický časopis, 1973, 21, 24-40.

Holubář, Z. et al. Pedagogika a pedagogové. Literární listy, 1968, 1 (10), 4.

Jodl, M. Mládež, hodnoty, politika. Literární noviny, 1964, 13 (41), 1,3.

Kienitz, W. (Ed.) Das Schulwesen sozialistischer Länder in Europa. Berlin: Volk & Wissen, 1962.

Klímová, M. Vliv rodiny a školy na profesionální vývoj studentů gymnázia. Výchovný poradce, 1976, 13 (1), 1-18.

Koláříková, L. Struktura osobnosti. Sborník prací Filosofické fakulty Brněnské university, B9, 65-80.

Kosík, K. Naše nynější krise. Literární listy, 1968, 1 (11), 8.

Koščo, J. Psychologické poradenstvo v školskom a profesionálnom vývine. Bratislava: Slovenské pedag. nakl., 1971.

Koščo, J. Postavenie psychológie a problémy práce psychologov v poradenstve. Psychológie v ekonomické praxi, 1975, 10, 195-205.

Koščo, J., Rapoš, I. and Rybárová, E. Súčasná vývinová psychológia a psychológia "životnej cesty." Psychológia a patopsychológia dieťaťa, 1974, 9, 201-216.

Kotásková, J. Sociální chování chlapců a děvčat v souvislosti se sociálním posilováním a osobností rodičů u dvou populací. Československá psychologie, 1972, 16, 404-419.

Linhart, J. K jednotě ideologické a odborné práce v psychologii. Československá psychologie, 1973, 17, 105-106.

Loukotka, J. O výchově k vědeckému světovému názoru ve světle XXII. sjezdu a nového programu KSSS. Pedagogika, 1962, 12, 129-143.

Makarenko, A. S. The road to life. Moscow: Foreign Language Publishing House, 1951.

Makarenko, A. S. A book for parents. Moscow: For. L. Publ. H., 1954.

Matoušek, O. and Růžička, J. Psychologie práce. Prague: Nakladatelství politické literatury, 1965.

Novák, T. Některé možnosti změny postojů u dificilních chlapců. Psychológia a patopsychológia dieťaťa, 1974, 9, 125-141.

Pardel, T. K teoretickým otázkám problematiky "vekových osobitostí." Sborník Filozofickej fakulty University Komenského, Psychologica, 1961, 12, 5-19.

Rosina, J., Štefanovič, J., Hraše, J. and Janák, V. Obecná psychologie. Prague: Státní pedagogické nakladatelství, 1963.

Růžičková, V. K otázce výchovy k rodičovství na základních devítiletých školách. Československá psychologie, 1968, 12, 360-369.

Schulz, A. Auch Ungarn hat seine Probleme. Osteuropa, 1970, 20. 776-782.

Skalka, J. Ke vztahu výchovy a politiky. Pedagogika, 1963, 13, 200-202.

Svoboda, J. Rozvoj poradenské soustavy v západočeském kraji. Výchovný poradce, 1976, 13, 28-36.

Syřišťová, E., Hermochová, S. and Stuchlík, J. Vývoj duševní hygieny. In Doležal, J. (Ed.) Hygiena duševního života. Prague: Orbis, 1964, 102-114.

Váňa, J. K problému teoretických základů komunistické mravní výchovy. Pedagogika, 1961, 11, 425-435.

Zehner, K. Úloha pedagogické psychologie při přestavbě školy. Československá psychologie, 1961, 5, 119-125.

Suggested readings

Bereday, G. Z. F. and Pennar, J. (Eds.) The politics of Soviet education. New York: Praeger, 1960.

Blunden, G. Eastern Europe: Czechoslovakia, Hungary, Poland. New York: Time, 1965.

Fischer-Galati, S. (Ed.) Man, state, and society in East European history. New York: Praeger, 1970.

Georgeoff, P. J. The social education of Bulgarian youth. Minneapolis: University of Minnesota Press, 1968.

King, E. J. Communist education. Indianapolis: Bobbs-Merrill, 1963.

King, E. J. The Soviet Union--the claims of communism. In Other schools and ours. Comparative studies for today. New York, London: Holt, Rinehart & Winston, 1973, pp. 316-362.

Kovrig, B. The Hungarian people's republic. Baltimore: John Hopkins Press, 1970.

Piekalkiewicz, J. Communist local government: a study of Poland. Athens: Ohio University Press, 1975.

Shimoniak, W. Communist education: its history, philosophy and politics. Chicago: Rand McNally, 1969.

Staar, R. F. The communist regimes in Eastern Europe. (2nd rev. ed.) Stanford: Hoover Inst., 1971.

Straka, V. (Ed.) Czechoslovakia today. Prague: Artia, 1964.

Sviták, I. The Czechoslovak experiment. New York: Columbia University Press, 1971.

Unit Five

Guidance in Israel- A Society in Successive Crises

Theodore Landsman Ruth Malkinson Avner Ziv

THE AUTHORS

Dr. Ted Landsman is professor of psychology and counselor education and director of training in counseling psycholoy at the University of Florida, Gainesville, FL 32611. He made four trips to Israel, two of them to teach for extended periods of time up to a year. He has taught in counselor education and in psychology at Tel Aviv University, Bar Ilan University and the University of Haifa. His son, Moshe Landsman is a school psychologist in the community of Yerucham and lives in Beersheva in the Negev desert area with his wife and four children. Dr. Landsman's particular interest is in Arab-Jewish relationships.

Mrs. Ruth Malkinson is presently completing a doctorate in counselor education at the University of Florida and has been associated with the school of social work at Tel Aviv University during which time she supervised a number of students in counselor education.

Dr. Avner Ziv is senior lecturer in psychology and counselor education at Tel Aviv University and at Bar Ilan University. He has recently published a text in educational psychology in Hebrew, a book on child psychology in French and a third book on educational psychology in English. He is at work now on a text in Hebrew on the psychology of humor. His degree is from the Sorbonne in France.

So dappled and diverse is the color and substance of the contemporary state of Israel that it is a special kind of pleasure to simplify the description and call it simply a "Jewish State". It does contain almost three million Jews but also almost half a million Israeli Arabs. And as is true in any comtemporary society, its problems and its characteristics are mirrored in its schools.

Israel's cultural diversity is both a crown upon its head and a pain in its neck. It prides itself in its attempts to absorb a vast collection of persecuted, hounded and courageous people. In the midst of constant wars, economic disasters, high taxes and a stream of baseless invective from the United Nations the tiny nation manages somehow to provide a superior education and a dedicated group of guidance and psychological counselors.

Can the American who long ago melted his ethnic differences in the legendary pot of the late 19th and early 20th century comprehend the estimated 127 differing cultural subgroups which make up the society in which Israel's counselors serve? These include Ashkenazim--those coming from the European countries bringing with them a high level of culture and education and the Sephardim--a majority but who come from the Asian and Arabian peninsula areas and whose cultural and economic level was often at the poverty line and who averaged perhaps 7 or 8 children to each family. (Garcia, 1974) (Landsman, 1970)

This cultural disparity has resulted in one of Israel's most important social problems and in one of its greatest educational innovations, "The Reform." A whole new generation of counseling and guidance personnel emerged as well.

Early studies showed a greater number of the Ashkenazi children in the public schools and universities of the state despite the fact that the Sephardim represented the majority. In addition, positions of leadership were largely dominated by the Ashkenazim.

To further complicate the matter, other subgroups within the Jewish group include:

Chassidim of various degrees of ultra orthodoxy, a group which largely maintains the style of dress of 17th century Europe, a strong family structure and a total devotion to traditional religion.

Russians from Georgia with a high cultural level.

Circassians, Yemenites, Indian Jews from Cochin and Bombay, Samaritans, South Africans, South Americans, British, Falashim (Black Jews from Ethiopia), the Black Hebrews (from Chicago who claim to be the rightful owners of

Israel), the Sabras (native born Israelis), the remnant of those rescued from the German holocaust, vegetarians and of course, American Jews.

The diversity continues with the Israeli Arabs among whom might be found: Moslem Arabs, Druze (a sect which maintains largely Moslem cultural appearances but which has its own religious identity), Christians, and Bedouins.

Even amongst the substantial Christian minority may be found Greek Orthodox, Armenians, Dominicans, various Protestant groups and a small evangelical group here and there attempting conversion of the Jews to the displeasure of the Israeli government.

Somehow or other out of this maze of ethnicity an organized educational system and counseling services emerge. The Jewish schools are organized under the Ministry of Education into separate religious and regular school systems. The Arabs and Druze are also usually found in a separate school system but also under management of the Ministry of Education. Private Greek Orthodox institutions and others are also available, including an American school which attracts children of English speaking diplomats, business people,etc.

Organization and training

Counselors in Israel work in primary schools and in junior high (grades 7 to 9) schools. They are often lumped together and referred to as elementary schools to the confusion of the American visitors. There are some 476,000 children in this school population according to the latest available government statistical survey. (State of Israel, 1975)

Some 916 counselors have been identified in Israel, a ratio of 1 to 500. For a country with the economic problems of Israel this seems to be a respectable ratio but one which most educators would prefer to be 1 to 250.

Counseling is a respected and well used discipline in the state whose traditions strongly favor educational advancement, study and professional development. Jews have traditionally been known as "am hasefer" or "people of the book" and despite the ravages of war, a determination to maintain and improve public education is readily apparent at all levels of government. Interest in all professions is at a high level with fierce competition for entrance into the schools of medicine, law, dentistry, and engineering. At Tel Aviv University which has the largest training program for guidance counselors, some 460 candidates applied for admission to that program in 1975. Some 30 were admitted through the use of a complicated

and extensive program of testing and interviewing.

Counselors are required to have only the B.A. degree which is available at all universities in Israel. However, the requirement of teaching experience, more or less eliminated some years ago from most American programs, is retained in Israel. Some students will be accepted for training who do not have a teaching certificate; however these must pursue a simultaneous program which will lead to a teacher's diploma. Despite recommendations to the contrary from American consultants, the counselor usually also handles a teaching load in the schools.

Supervisors generally have the master's degree in a program which often roughly parallels the undergraduate program. Thus a typical training program for the master's degree and one which is indicative of the training standards would include:

Introduction to Educational Thought
Psychology of Education
Research Methods
Statistics
Introduction to the Sociology of Education
Group Dynamics
Theories of Counseling
Interviewing
Evaluation of Students
Group Testing
Guidance in Vocational Counseling
The Exceptional Child
Behavior Modification
Case Analysis in Counseling
Consulting work in Schools
Supervised Practicum
Other courses in Special Education
Thesis

The American will notice immediately that the master's degree in Israel is much more extensive than is the degree in the United States. In addition to the thesis, the degree usually involves some three years of post graduate work in comparison with the one year in the United States. The masters degree is in fact the mark of high level competence and is roughly equivalent to what is euphemistically referred to as the ABD here--All But the (Doctoral) Dissertation.

Administration of guidance and psychological services

Central administration of the guidance services are a function of the Ministry of Education and have been largely organized under Prof. Kalman Benjamini who also heads a major psychological clinic in Jerusalem and teaches at the Hebrew University in Jerusalem. Like Dr. Benjamini whose degree is from a midwestern American university, many of the counselors particularly the senior counselors have been heavily influenced by American guidance approaches although more recently a genuine Israeli approach to guidance problems seems to

be emerging out of the native training programs. A number of other significant figures in the guidance development have degrees from the United States including Dr. Sami Mari, director of the Institute for Arab Education and Development at Haifa University. Dr. Avner Ziv who has headed the program at Tel Aviv University for a number of years received his degree from the Sorbonne but has taught in the United States at Boston University particularly. A number of American professors in psychology and in guidance have spent year long sabbaticals teaching in the Israeli programs.

The country is divided into three main geographic areas, each headed by a senior counselor with a staff of four or five senior counselors who act as consultant-supervisors to the school counselors in the assigned districts. Most senior school counselors hold their masters degrees in either psychology or counselor education. Those from psychology are likely to perhaps emphasize a more clinical approach, diagnostic and psychotherapeutic, than what is ordinarily found in American guidance work.

School counseling services developed particularly during the 1960s to provide elementary schools and junior high schools with professional knowledge to deal with the specific problems of underachievers who characteristically were children whose parents came from Arabic countries. Cultural differences and a high percentage of illiteracy amongst parents of those students caused a large number of them to enter school with deficiencies diagnosed as an environmental retardation. Thus there was need for special additional programs within the school to help those students bridge the cultural gap.

The "Reforma"

The minister of education at that time formed a committee to advise him on the subject of underachievers. One of the recommendations was to change the then existing school system in order to bring about a better integration between the various ethnic groups. This led to the major "Reforma" in the school system in the late sixties and the early seventies. Some of the schools organized during this period of time are known as "Reforma Schools" which is confusing to those familiar with the term reform schools--institutions for the delinquent. On the contrary the reforma schools in Israel are the modernized schools which were extended from first to 8th grade to first to 9th grade. Education is compulsory now after the "reforma" through the 9th grade. Plans have been made to extend this through the 10th grade.

Schools equivalent to our high schools are dotted around Israel and include a magnificent selection of vocational schools with overnight accomodations. These provide training in auto mechanics, aviation trades, agriculture, etc. but require tuition which is a

heavy strain on the Israeli parent. However, scholarships are generously available and many educators boast that any student who is capable and wishes to finish high school may do so.

The changes of the reform were aimed at improved educational opportunities through the introduction of comprehensive methods including school counseling services where the role of the school counselor was clearly defined for the first time. Each middle or junior high school was to have school counselors for each grade level who would become actively involved in the responsibility for enhancing student's potential, for the underachievers in particular, through relationship with students, parents and teacher in both vocational and therapeutic counseling.

Hitherto, school counselors were involved mostly in vocational counseling and served as supervisors to teachers involved in special programs for underachievers, programs which were at that time optional and depended not only on financial resources but also on the degree of acceptability of the counselor by the principal. Thus, they were not included in all elementary schools. With the introduction of the reform, for the first time the school counselor became an integral part of the school staff. The role of the counselor in the high schools and in the elementary schools is not as clearly established. Studies recently completed by Prof. Michal Chen show reforma schools with guidance counselors to have fewer dropouts than those schools which lack counselors.

Functions of the counselor

School counselors are involved in diagnosis and therapy within the school setting, take an active part in the process of selecting students for the various levels in each grade, selecting teaching methods. They undertake individual and group counseling for students and for parents and carry on traditional vocational guidance as well. They are often liason between the school and other agencies in the community such as those providing social and psychological services.

A typical problem with which school counselors deal involves an early adolescent boy at a vocational school with overnight accomodations whose parents are divorced. His mother is remarried but he finds he does not get along with his stepfather and he feels his natural father does not want him. He finds himself alone on the sabbath weekend when all others go back to their parental homes. In the elementary school, a 10 year old girl comes to the counselor to talk of feelings of being rejected by her playmates. She talks openly and freely with an attitude of trust and faith in the counselor which is perhaps rare in other cultures. In another school a counselor maintains a mailbox outside her door for students' letters whose contents might include requests for appointments to discuss

personal problems or a plea to be changed from one achievement level to another within a class with homogeneous groupings.

In another setting, 20 counselors are being trained to teach psychology in the public schools with the preventive objective in mind as well as the developmental improvement of the school environment.

In an Arab school, the client centered sensitivities of the senior author were rudely shaken by confrontation with cultural demands when the counselors sketched their handling of a problem involving a girl who wanted to "date" an Arab boy in the school. Such relationships are not just frowned upon in the traditional Arab culture--but are considered grossly immoral. The counselors felt that they had to tell the couple that they must not see each other. Otherwise, they insisted, the girl would be taken out of school the very next day.

In another Arab school an intelligent and ambitious boy who wants to get into medical school, ponders the possibility of learning Roumanian, a whole new language and going to that country or any of those in the Communist bloc which offer generous scholarships to Arabs who have difficulty in getting admission to the Israeli professional schools because of poor preparation or lack of proficiency with Hebrew.

Post graduate training

School counselors are paid by the Ministry of Education. The educational or school psychologists however are usually paid by the cities or municipalities and often serve other community psychological needs. In the Ministry of Education there is a service called SHEFI (Sherut Psychologi Yaetzi--Educational Psychology and Counseling Service) whose main task is to provide for post graduate training for school counselors and educational psychologists. The service also prepares and distributes tests and encourages research in the field. It publishes a professional journal Chavat Daat (Opinion) and is subtitled Journal of Counseling and Educational Psychology. In 1976 SHEFI sponsored a series of 12 courses on a yearly basis involving university lecturers all paid by SHEFI. Special summer programs are available. During vacation times, "Hishtalmut" or inservice training is always available.

All of these are popular with Israeli counselors who as well as being people of the book enjoy talking about their work and even a generous amount of listening. The tradition of the lecture is still strong in the Israeli school system perhaps following upon their Russian and German origins. In the collective settlements or Kibbutzim the lecture is still perhaps the major source of entertainment. And many of the university faculty members made a point of visiting the more remote settlements to offer intellectual stimula-

tion on a wide variety of abstract subjects. It has been said that if an Israeli doesn't hear something in a lecture which he cannot understand he doesn't feel his time was well spent.

School psychological services

Other related services available in the schools include those of the school psychologist, school social worker and school nurse. Consultative services are available in medicine and psychiatry. The school psychological services are a well established part of the personnel service matrix and are readily available through psychological "stations" or clinics found even in some of the smaller communities.

How seriously Israeli school principals take their psychological services may be seen in an international news service story which appeared in the world wide press telling of a strike by Beersheva principals who were demanding more psychological services. At the nearby city of Dimona in the Negev desert area, another group of principals also on strike listed their grievances one of which was that the municipality had failed to provide adequate housing for the community school psychologist resulting in his moving to another community. Translations of standardized tests such as the Wechslers and the TDMH self concept scale are available in Hebrew; in addition, data on standardized norms for Israeli samples are becoming available. The ratio of school psychologists to students is 1 to 1000, one of the highest in the world according to Catteral (1976).

Special problems and routine crises

As indicated earlier all of Israel's social, economic and political problems have some impact upon the school system and upon the guidance counselor. Perhaps the most important is one which has not yet reached its fullest maturity but which hangs over the heads of the school systems by deteriorating threads--specifically the problem of integration of the Arab school population.*

Past experiences in the United States and in South Africa have with great certainty identified the greatest victims of ethnic neglect as the school children. The most certain target of such change on the part of the extremist is the school building and the minds and emotions of the school age child. In recent years, frustrated Israeli Arab school children have been involved in some of the violence in the community, burning tires, stoning police, etc. There are no integrated Arab-Jewish schools in the entire country. On occasion as in the south of the United States some Arab children

*Opinions in this paragraph are the responsibility of the senior author.

have quietly been made a part of an otherwise all Jewish class. In one experimental situation, an Arab class and a separate Jewish class existed side by side in a Haifa school. Arab schools have suffered the neglect which is inevitable in a segregated situation according to Mari (1976). His studies show financial support which actually reaches Arab classrooms to be considerably less than what is allocated for all schools. Guidance counselors will no doubt be called upon when the crises worsens (not, if the crises worsens, for such is a certainty). An experimental program is long overdue and an effort should be made to develop carefully an integrated Arab-Jewish school with preparation of parents and students and the community, with evaluation and with high level educational opportunities. Lest the critical American be too certain of such success, it must be noted that the problems in such integration far exceed those of similar ethnic crises in the United States or in South Africa. Particularly language barriers are greater in Israel and the security problems of Israel with her Arab neighbors make such an undertaking exceedingly risky but necessary.

Constant war and terrorism have taken their tolls. In particular after the 1973 Yom Kippur war, many counselors were called upon to provide help to the grief stricken. Hardly a family in Israel escaped without some serious casualty. Two groups of American psychologists and psychiatrists volunteered to provide mental health and counseling services and did so with distinction. In the ministry of welfare a special program was initiated for group counseling of war widows. It was a deeply moving experience for the therapists and one which illustrates a society which has known too much death and which prizes life passionately and which is deeply compassionate to the children and the wives of war's victims. One of the most tragic of the terrorist acts was the machine gunning of a school bus near the northern border. Children who survived the slaughter and their school mates refused to go to school for a time and developed a form of school trauma, fortunately unknown in the United States. Professionals were flown in to facilitate a readjustment both on the part of the children and their parents.

Immigration

Each new wave of immigration brings with it its own special kinds of problems--not the least of which is illustrated in the Ashkenazi-Sephardi issues. As indicated earlier the reformed school system was partially aimed at coping with this problem and among other things new schools were created which intentionally integrated a wide variety of such ethnic groups with the expectation that the children of these diverse cultures would build a common culture around the school experience. However each new group had its difficulties; the Indian Jews, the Russian-Georgian

Jews, the Black Jews, and not the least of the problems, the American Jews who were accustomed to a higher standard of living and for whom adjustment to the economic hardships was too much to bear. Thus, the American immigrants were amongst those showing a high percentage of failures and return to their previous country and home. Throughout however, and despite the constant criticism which the absorption agency receives in the Israeli press, the idealism and the survival necessity have forged a determination to take in the homeless and pursued and help them to build a meaningful life for themselves. The agencies involved have pioneered in the development of adaptation procedures to new vocations for older immigrants, matching talents to jobs, providing re-training opportunities for those whose specialties are not in current demand and in some circumstances even creating new jobs. The traditional vocational counseling approaches have found full use in the complex problems of immigrant absorbtion.

The Kibbutz

The collective settlement has perhaps attracted more attention than any other facet of Israeli society. Actually no more than 3% of the population lives in the kibbutz although another 2% or more lives in other forms of collectivization. The Israeli kibbutz is perhaps one of the few utopian societies which have survived more than one generation. However, kibbutz children do have problems. Personal, social, and vocational counselors are available in the kibbutz schools and are trained at Israeli universities. On occasion, the collective spirit overlaps into the guidance function and a guidance committee is in operation rather than a single guidance counselor. The kibbutzim use all psychological services including group counseling, group dynamics and organizational development despite the fact that they are so steeped in the group approach that one might think they would seek relief from "grouped" treatment. They are avid consumers of all available approaches and have available, for example, special clinical facilities for special education problems. On occasion the cultural pressure for college education seems to conflict with the work ethic in the kibbutz and compromises have to be effected to permit a kibbutznik to go to college even though his special training may not be in demand in his own kibbutz.

Guidance for women

Israel is a land of strange contrasts in its attitudes toward women. Placards on the buses encourage women to work. The immediate past prime minister was Golda Meier. Women serve in the army alongside men although rather rarely in combat. Yet there is little doubt but that the home is a female responsibility with male domination of the family is the general rule. Furthermore,

religious dictates separate women from men in the synagogues. Within the Arab and Moslem culture the separation is even more distinct with educational opportunities beyond the elementary school being severely limited. However the winds of change are being sensed in both the Jewish and Moslem communities and promise greater freedom, educational opportunity and shared home responsibility. The generation gap seems much minimized in Israel particularly with respect to mothers and adult daughters who can be seen walking hand in hand or arm in arm in any street in Tel Aviv. The kibbutz which literally pioneered in the freedom of women has in recent years found some sentiment in favor of greater involvement of mothers with their own children. In some of the strictest communal structures, children were to be considered as belonging to the entire group. However this has been much modified and even in a few kibbutzim, children are permitted to live with their parents. Finding women still being pressed into the traditional female occupations such as working in the kitchen or the nursery, some kibbutzim have with great dedication created special work situations suitable to women. For example one group in the south of Israel abandoned its cattle business as too difficult for women to handle and created a rose growing business which was light enough physically to utilize the female kibbutzniks.

The Israeli Defense Force functions additionally to provide major training opportunity for many young people. All serve right after the high school graduation, men and women. It is a great mixer, marriage maker, job teacher and of course defender. Through its annual requirements of 4 to 6 weeks of reserve duty, it is also a great interrupter of the college year. This the Israelis consider to be perhaps the smallest of their problems.

The relationship of kibbutzniks to Israel in general and the relationship in turn of Israeli children to American children is by no means clear. Many value differences have been found in studies. However in a study by Magen (1971) it was apparent that urban Israeli children and urban American children seem to report the same kinds of positive experiences. Highest in frequency for both groups were experiences dealing with human relationships. However the kibbutz children surprisingly report fewer of these than do either the Americans or other Israeli children and show a tie of 27.6 percent each for frequency of positive experiences dealing with excitement and with human relationships. In generalizing techniques or solutions from the Israeli situation to the American or vice versa considerable caution is necessary in the light of the cultural diversity of both countries.

Thus crisis by crisis, and balancing compassion with toughness to survive in a hostile world, and utilizing all that the sciences of human behavior can provide for them, the Israelis have been

creating a modern society upon the most ancient of lands. Guidance counselors have a favorable image if only because they have functioned at a high professional level. By borrowing from the Americans, the French, the Russians, and countless others and mostly by their own wits and determination, the Israelis are determined to provide their children with the best of possible educational opportunities and the most of an always precarious life.

References

Catteral, Calvin (Ed.), Psychology in the schools in international perspective. New York: Prentice-Hall, 1976.

Garcia, Sandra, J.A. A comparison of assimilation and acculturation of Moroccan Jews in Israel and Blacks in America. Report to the Ford Foundation, 1974.

Landsman, Moshe. Welfare problems of families with large numbers of children. Report to the Ministry of Welfare, 1970. State of Israel, 1970. (available only in Hebrew)

Magen, Zippora. Positive experiences: their relationship to some personality traits and their influence on the characteristics of adolescent aspirations. Masters thesis, Tel-Aviv University, 1971. (available in Hebrew only)

Mari, Sami. Arab education in Israel. Haifa: Institute for Arab Education and Development, 1976. (available in Hebrew or Arabic)

Statistical Abstract of Israel, 1975. Jerusalem: Central Bureau of Statistics, 1975.

Ziv, Avner & Iraeli, R. The influence of bombardment on children living in kibbutzim. Journal of Counseling Psychology, 1973, 40, 287-291.

Suggested readings

Amir, Yehuda, Bizman, Aharon, & Rivner, Miriam. Effects of inter-ethnic contact on friendship choices in the military. Journal of Cross-Cultural Psychology, 1972, 4, 361-373.

Bentwich, Joseph S. Education in Israel. Philadelphia: Jewish Publication Society, 1965.

Curtis, Michael & Chertoff, Mordecai, S. (Eds.), Israel: Social structure and change. New Brunswick, N.J.: Transition Books, 1973.

Elon, Amos. The Israelis. New York: Holt, Rinehart and Winston, 1971.

Goitein, S.D. Jews and Arabs. New York: Schocken, 1964.

Harkabi, Y. Arab attitudes to Israel. Jerusalem: Keter Publishing House, 1972.

Hermon, Simon K. Israelis and Jews. Philadelphia: Jewish Publication Society, 1970.

Hofman, Jochanon. Identity and intergroup perception in Israel: Jews and Arabs. Occasional Papers on the Middle East No. 7. Haifa: Institute of Middle Eastern Studies, University of Haifa, 1976.

Kugelmass, Sol., Lieblich, Amia & Bossik, Dorit. Patterns of intellectual ability in Jewish and Arab children in Israel. Journal of Cross-Cultural Psychology, 1974, 5, 184-198.

Lieblish, Amia Ninio, Amat & Kugelmass, Sol. Effects of ethnic origin and parental SES on WPPSI performance of pre-school children in Israel. Journal of Cross-Cultural Psychology, 1972, 3, 159-168.

Litvinoff, Barnet. To the house of their fathers. New York: Praeger, 1965.

Rabin, Albert I. Kibbutz studies. East Lansing, Mich: Michigan State University Press, 1971.

Sachar, Abram C. A history of the Jews, 5th edition. New York: Knopf, 1965.

Segre, V.D. Israel, a society in transition. London: Oxford University Press, 1971.

Wiesel, Elie. One generation after. New York: Random House, 1965.

Zim, Jacob. My shalom, my peace. Tel Aviv: Sabra Books, 1975.

Ziv, Avner, Shani, Abraham & Nebenhouse, Soshana. Adolescents' education in Israel and in the Soviet Union: Differences in moral judgement. Journal of Cross-Cultural Psychology, 1975, 6, 108-121.

Unit Six

The Role of Guidance in a Changing Latin America

Oliva M. Espin

THE AUTHOR

Oliva M. Espin, Ph.D.
Department of Counselor Education
Boston University, Boston, MA 02215

Dr. Espin, a native Latin American, has worked in Cuba, Panama, and Costa Rica and later in Canada and the United States. She earned her Ph.D. in Counselor Education from the University of Florida. Her doctoral dissertation was on Latin American women. She presented papers and wrote articles on women in Cuba, on counseling in other cultures, and on counseling of bilinguals. While living in Costa Rica, she was a counselor and taught at Saint Clare College and at the University of Costa Rica. Later, she taught at McGill University in Montreal.

Introduction

Any study of Latin America must begin with the understanding that Latin America is not a single unit. What we refer to as Latin America is a unit in geographic terms only. There are differences in race, language, political organization, and cultural values among the Latin American countries.

Within each Latin American country, there are also important differences. Most nations in Latin America are populated by a variety of races, creating major cultural differences within a single country. There may also be a number of languages spoken in a single country, as is the case of those nations with a large and varied Indian population.

Racial heritage is often a key difference between the Latin American nations. Countries with a strong black influence, such as the Dominican Republic or Panama, differ in their character and cultural traditions from the Andean countries with their strong Indian heritage. European influence, on the other hand, is marked in countries such as Costa Rica, Chile and Argentina.

Latin American political systems are anything but homogeneous. Costa Rica has had a tradition of constitutional governments almost since her independence more than a century ago, while Haiti - independent for a longer time - has had a series of dictatorships. Cuba's political situation, on the other hand, is unique among the countries of Latin America.

While most Latin American countries share the common heritage of the Spanish conquerors, there are other countries - such as Brazil, for example, almost a continent in itself - where another language is spoken and which have quite a different historical tradition.

Obviously, then, to talk about guidance and counseling in Latin America as a whole is an almost impossible task. Differences among the Latin American countries manifest themselves through the guidance system, as well as through language, cultural heritage and politics. Chile, for instance, has had guidance programs at the secondary school level for years, and instituted an elementary guidance program in 1966. That same year, UNESCO assigned a consultant to Bolivia to begin planning

---

Correspondence concerning this chapter should be addressed to: Oliva M. Espin, Ph.D., Boston University, Department of Counselor Education, 232 Bay State Road, Boston, MA 02215.

a secondary school guidance program for the first time. Latin American training programs for guidance personnel range from highly specialized graduate programs to limited paraprofessional training.

In spite of all these differences, however, there are certain values shared by most Latin Americans and pressing issues that are common to all countries of the continent. These values and issues are worth discussing, since they affect the field of guidance and its role in Latin America.

Change as the common denominator

Latin America is changing - no one can deny that. Change is taking place socially, politically, and educationally. But most of all, change is taking place at the ideological level. Cuba's political changes, her educational and socio-economic development, are influencing all Latin American countries. Politicians, businessmen, educators and students alike all see Cuba's situation either as an example to emulate, or as a danger and a threat. However it is experienced, this influence affects the ideological outlook of Latin Americans planning programs at all levels and in all fields.

A sense of urgency prevails in Latin America. Those who have had access to education are developing a sense of responsibility for their less privileged countrymen. They are searching for new ways to improve the human condition on their continent. The need for human liberation in its fullest sense has become the central theme of Catholic theology on this continent where the world's largest Catholic population lives. The most effective utilization of human resources is the concern of politicians and educators in all Latin American countries. The field of guidance is developing within this context.

The guidance movement originated in the United States as an expression of the early twentieth century social movement. Appropriate vocational choices and educational advancement were seen not only as individual needs, but as instruments for the betterment of society in general. In that same sense - though the cultural context and the historical moment are different - the profession of guidance and counseling can exemplify "a new dimension in social responsibility in Latin America," as well (Lechter, 1970).

In this critical historical moment, guidance programs could become central to the development of human potential in Latin America. However, they might also be seen as just another export from the United States, having no real meaning for the young people or the nations of Latin America.

The cultural context

Certain specific cultural differences between Latin America and North America are especially relevent to the field of guidance. Carter (1966), for instance, has noted the absence of a Puritan tradition in Latin America, as well as such factors as differences in pupil-teacher relationships, rigidity of the instructional program, importance of the extended family, and the political influence of student elections.

Work, education and the extended family

The absence of a Puritan tradition in Latin America decreases the importance of work, and makes work a less important element in self-concept formation. Moreover, socio-economic mobility is less prevalent in Latin America than in the United States. Jobs are frequently obtained through relatives and friends, and there is a high correlation between job status and family status. Thus, social class and family status influence the range of jobs that are available, and may determine the jobs that are "respectable" for a person to undertake.

Geographical mobility is less prevalent in Latin America than in the United States. Consequently, most Latin Americans grow up and spend their adulthood in the same area where their extended family lives and where old friends or neighbors keep close ties. For this reason, parental influence on children may be supplemented by the influence of grandparents, aunts or uncles, and even neighbors and friends of the family. Conflicts between parents and adolescents are often ironed out through the effective intervention of a grandmother or aunt. Adult relatives, the parish priest, other elders in the community, or a sympathetic teacher are frequently helpful to adolescents dealing with vocational decisions and personal problems. Adolescents may choose not to seek counseling services not only because other adults are available as helpers, but also because "talking about one's family" with strangers is considered disloyal and inappropriate in Latin America.

Only when the vocational choices or personality problems in question are beyond the understanding or experience of the adults in the young person's network does the idea of consulting an expert seem relevant. In such cases, talking to a guidance counselor about "vocational doubts" carries less stigma than seeing a psychologist or psychiatrist. As in the United States, seeking psychotherapy may be seen as an indication that the person is "crazy". In spite of such stigma, however, more sophisticated Latin Americans will seek professional assistance with psychological problems. Usually the counselor at school is either not prepared to deal with those problems, or s/he is perceived as lacking adequate preparation.

As more youngsters gain access to education in Latin American countries, there is a growing need for outside helpers who have greater expertise than the adults in the family. Especially in the lower socio-economic classes, a youngster who goes beyond the sixth grade may already have more formal education than anyone else in the family. For many young people, teachers and counselors may be the only adult role models demonstrating what a person can do with an education.

Importance of politics in students' lives

An important aspect of the lives of Latin American students is their deep involvement in national political issues. When a 15-year-old class president expresses an opinion on a bill before the legislature, this is not just another social science class exercise. The opinion of this student may influence other students, adults with the same opinion will cite the student's opinion as support, and the student's argument may be used to exert pressure over the legislature. In some tragic moments of Latin American history, college leaders have been killed for expressing their political opinions. Some of the student demonstrations of the '60's in the United States can give us an idea of what it can mean to be a college student in Latin America at such a time.

Even in peaceful times, students - especially those at the university level - show a much greater involvement in national politics than is characteristic of students in the United States. In a research study on college women in Latin America and the United States (Espin, 1974), immediately following presidential elections in Costa Rica, Venezuela and the United States, Latin American subjects showed a significantly greater interest in politics and had a greater involvement in presidential campaigns than the U.S. subjects.

For many Latin American students, political leadership in college is a determinant of political leadership at the national level at a later date. Fidel Castro, Rómulo Betancourt, Raúl Haya de la Torre - to cite but a few - began their political careers as student leaders. Student parties carry the ideology and programs of national parties to the college level and sometimes even to the high school level in Latin America. In one instance, a student leader in a private girls' school was defeated because her older brother was a college leader and a member of the communist party. Both teachers and students at the high school feared the influence of the family's ideology on the prospective school president, who was barely fifteen years old.

In this context, then, the school counselor can be placed in the position of helping a student decide how to vote, how to determine the consequences of expressing a political opinion, or why and when to attend a demonstration. The counselor, too, is likely to have equally strong political opinions, especially if s/he is young and has just

completed a college degree. It is indeed very difficult for a Latin American counselor to maintain objectivity, while helping a student make political decisions. These decisions may potentially affect the counselor's own future through political changes in the country which may result from students' actions.

Aspects of the educational system

Most Latin American countries have an educational sequence consisting of six years of elementary school, followed by five or six years of secondary education for those planning to attend college. Each country has some form of vocational or commercial secondary education that may have two or three years in common with the college preparatory program. Usually, however, these non-academic programs start immediately after sixth grade.

A minimal number of children finish the sixth grade, especially in rural areas. Once they can read and write, children are taken out of school to work in the fields, sell lottery tickets, shine shoes, or engage in similar activities to supplement the family's income. In most countries this is illegal, but it happens nevertheless. Latin American governments are hard put to enforce this legislation, when in fact the oldest child's earnings may be the family's only income.

A small percentage of the population finishes high school and only about 1% of Latin Americans achieve a college degree. Family income correlates directly with educational level, although there are increasingly more exceptions to this rule. Literacy rates vary dramatically, both from country to country and between rural and urban environments within the same country. Some Latin American countries face an additional educational problem, created by the need to teach Spanish to a large population of Indian children whose own native language is not Spanish.

The typical Latin American curriculum has been characterized traditionally by its rigidity. Once a youngster embarks on a course of study, changes in the original decision imply the loss of two or three years of schooling. Certain vocational decisions must be made after completing the sixth grade, when the student chooses between commercial school and a college prep academic program ("bachillerato"). Guidance professionals may play a key role in a youngster's decision at this time.

For those students who choose to attend a vocational school, several unique programs have been developed in Latin America, such as the Universidad del Trabajo in Uruguay, the work-study program in Brazil, and the National Apprenticeship Program in Colombia.

On the other hand, only by starting high school again can a commercial or vocational school student gain access to college. Since

several years have usually elapsed between the original decision and the change of vocational plans, the loss in time and financial resources is obvious. This situation also applies to any adult who, after graduating from a commercial or vocational school or perhaps following some work experience, wishes to attend college. This person must return to high school again in order to gain admission to college. There are evening schools for this purpose, but the student must have a great deal of energy and persistence to undertake a full high school program and work full-time simultaneously.

The rigidity of programs both at the high school and college levels discourages many persons who would otherwise continue their education. When a student finds s/he has begun a program of study that seems inappropriate for his/her vocational interests or intellectual abilities, the prospect of attending high school or college again and losing several years of formal education in order to change vocational goals, is most discouraging. Many prefer to quit school and join the work force instead, despite little or no preparation.

There is thus a great need for appropriate guidance services in order to help children make the best choices at such an early age. Even if guidance is provided, however, it is unrealistic to expect a child to adhere to a life decision made in elementary school.

The curriculum in each nation is for the most part determined by the Ministry of Education of that country (or of the state, in a federal system). Some countries permit electives at the high school level, but once a school determines which electives should be offered, all students within that school usually take the same courses. Ministry of Education inspectors visit all schools, private and public, to ensure that curriculum guidelines are being followed properly; a school's certification by the Ministry depends on the fulfillment of the Ministry's curriculum requirements. At certain intervals, usually after the sixth grade and after the last year of secondary education, students take comprehensive exams prepared by the Ministry. Graduation with a diploma or certificate of studies is contingent upon passing these examinations.

Aware of the burdens imposed on students and their parents by rigid academic programs, and seeking to make education more relevant, most Latin American countries have embarked upon some type of educational reform during the past two decades. As a consequence, the curriculum is becoming more varied in most countries. However, there are still few electives, and programs remain basically rigid at the present time. Because of the limited number of available electives, the Latin American guidance counselor's work focuses primarily on decisions for the future, rather than on decisions about course selection in any given semester.

A large proportion of students in Latin America attend private schools, corresponding to their social class. Frequently, these schools

are sex segregated. It is not unusual for a student to begin kindergarten and finish secondary education at the same institution, thus spending twelve or thirteen years at the same school. This practice gives teachers and counselors a developmental perspective on individual students that can be of value in helping the student.

Frequently, teachers in these schools are not fully certified, but rather are in the process of obtaining a degree. They often teach part-time at the secondary level to pay their way through college, and frequently they do not intend to continue teaching after graduation from college. A typical example might be an engineering major who teaches physics at the high school level. These teachers, like most college students in Latin America, attend the university on a part-time basis.

Teachers in Latin America may be college-educated or may be trained in Normal Schools. Students who decide to pursue a teaching career might choose to attend a Normal School after two or three years of secondary education, obtaining a teaching certificate in the same time they would otherwise have finished a college preparatory high school program. Both the part-time teacher who is not fully certified and the teacher certified through a Normal School are an answer to the shortage of teachers in Latin American countries.

The field of guidance

Latin American guidance counselors have to contend with a linguistic difficulty in defining their profession. The verb "aconsejar," the Spanish word for counseling, means "to tell a person what to do", generally in a moralistic way. The word "orientación" (Spanish) or "orientação" (Portuguese), translates better as "guidance", but unless followed by the word "professional" (i.e., "orientación profesional"), the word means "to tell a person where to go," as when you tell someone how to get to Main Street.

While this may be a beautiful metaphor for the counseling profession, it also creates confusion as to what exactly a counselor is supposed to do. In the Latin America cultural context, where most people control familiarity with respect for authority, it is easy for a client to expect the counselor - who may even have been a schoolmate of the client's mother - to tell him/her exactly what to do. The student may judge the counselor to be incompetent if this does not happen. Still worse, the student may fear that the counselor will act or think "just like my mother" and will consequently "tell me what to do" quite literally, without considering the student's needs. In either case, Latin American counselors are hard put to define their profession.

Guidance and counseling are viewed in Latin American countries as part of the educational system. A few other programs, such as the Centro

de Orientación Familiar in Costa Rica (Center for Family Guidance), may employ counselors to provide some services, such as sex education. However, most guidance which is not strictly educational is considered the domain of psychologists and social workers, rather than that of counselors.

Most colleges and universities in Latin America provide their own student personnel programs, counseling centers for vocational and personal counseling (Mattos-Saldanha, 1969), and other activities and programs related to student welfare and students' adjustment to the institution and to their educational and professional goals. These services are frequently staffed by professors who teach guidance and counseling courses at the institution.

At the secondary level, guidance counseling services originated chiefly as a consequence of recent educational reforms. The need for guidance services had been present all along, but as social mobility increased in Latin America, it became clear that students required professional assistance in making sound vocational choices. At the present time, almost all Latin American countries provide some sort of guidance in school settings.

The stated goals of the guidance programs are to help students make informed vocational and educational choices, solve minor personal problems and adapt socially, and to foster student development in general.

Even before guidance was an official aspect of educational services, some Latin American countries, such as Costa Rica, had a system through which a "guidance teacher" was assigned to each group of 30 or so students at the same grade level. The guidance teacher's responsibility was to teach a daily or weekly class focused on a topic related to student development. Subjects might range from dating to choosing a career.

These guidance teachers served at the same time as homeroom teachers and counselors, serving as a liaison between home and school. For all practical purposes, they acted as individual and group counselors in many ways. These teachers did not have any special preparation for their work, other than their desire to help students, above and beyond the teaching of specific subject matter. In fact, they were in most cases chosen because of their desire and ability to work with students on a more personal level. Each guidance teacher was left to his/her own resources, however. For this reason, the level of effectiveness of guidance teachers varied considerably. After 1964, when educational reform began in Costa Rica at the secondary level, it was usually an effective guidance teacher who became the school counselor.

It was the responsibility of the new guidance counselor to serve as a resource for other guidance teachers and to coordinate guidance efforts. This system worked fairly well in some schools, but led to a duplication of efforts in many schools - or worse, to two completely unrelated or even contradictory sets of activities and recommendations. Sometimes the

guidance teachers perceived the counselor as an intruder. Other times, the guidance counselor was too occupied with administering tests required by the Ministry of Education to have time to provide other needed services.

If properly organized, however, such a system involving coordination between the guidance counselor and guidance teachers can be extremely valuable. More students may be served effectively, once the counselor begins to serve primarily as a consultant to the guidance teachers. In fact, the elementary guidance movement in the United States is trying to use this model in which the school counselor serves as a consultant to classroom teachers.

Although a general concern for student welfare is at the root of any guidance program, there is not necessarily agreement as to what is best for the students concerned. The Ministries of Education, as mentioned, design certain tests to be given to students and guidelines to be followed by guidance counselors in all schools. However, priorities within each school are largely determined by the philosophy of the school - especially in the case of private schools - and by the individual counselor's areas of expertise.

Most counselors are required to do extensive testing to help students make vocational choices, or to decide the causes of some learning disability. In this sense, Latin American guidance programs tend to follow the Minnesota model, although there are variations from country to country as to what tests are used and how they are used. The Ministry of Education may require that certain general tests be given to the nation's whole student population, although the purpose of that particular test in the context of a specific school might never be clear to the counselor.

Most counseling that takes place in schools is certainly focused on vocational and educational issues, but as all counselors know, these issues can be related to personal problems that may sometimes be quite serious. Since the training of most guidance counselors in Latin America focuses on educational and vocational problems and testing procedures, counselors confronted with students' personal problems tend to refer students to psychologists or psychiatrists in the community, unless they themselves have a degree in psychology or otherwise feel competent to deal with the issues presented. Dealing with "normal" developmental problems of students is a part of the school counselor's work, however.

In this context, the guidance methodology prevailing in most Latin American countries is a combination of individual and group counseling. Use of the latter modality depends more on the expertise of the counselor than on any other consideration. Many guidance counselors - such as the Costa Rican "guidance teachers" - like to "teach" guidance in the classroom, but this method resembles a classroom discussion on some extracurricular topic more than group counseling, proper.

Guidance as a profession

During recent educational reforms, many Latin American countries determined that there was a need for counselors in the schools, and therefore mandated the establishment of guidance programs at the secondary level, even before any university in the country was training counselors. The sudden demand for guidance personnel has created its own problems, in terms of the professionalization of counselors. In some instances, sensitive and interested teachers were enrolled in "crash courses" over the summer and were declared to be guidance counselors. As a consequence, these new counselors did not know quite what they were supposed to be doing, unless they had previously received training outside of the country. This extreme situation did not occur in all Latin American countries, but in general, there are still not enough trained counselors to meet the demand. Many of those who are fully certified to work as counselors have studied in foreign countries.

While most Latin American countries now recognize the professional status of psychologists and have established licensure requirements for persons practicing as psychologists, this is not the case for counselors. The demand for guidance services is so great and the supply so limited that standards are overlooked in most countries, in order to provide students with some type of services. Although these services might not be optimal, some services are provided that might otherwise be unavailable if only well-trained and certified counselors were employed. A positive aspect of this situation is that counselors are perceived by most teachers as equals, not as outsiders trying to impress them with superior knowledge. Consequently, counselors' suggestions are more likely to be accepted without suspicion. This may, of course, have the opposite affect, in that teachers may reject the opinions of someone who, after all, does not have that much more training or expertise than the teachers themselves.

As in the United States, the counseling profession remains vaguely defined for those who are not involved in it or do not have direct contact with it. In many schools, guidance counselors are used as disciplinarians, substitute teachers and administrators. These problems are familiar to school counselors in the United States as well, but Latin American counselors usually face other additional problems. Latin American counselors experience a lack of legal recognition and a minimum of status and support to a greater extent than counselors in the United States.

The most serious hindrance encountered by counselors in Latin America is their limited opportunity for professional communication, especially in terms of professional publications or associations. The guidance literature in Latin America tends to cover one of three or four specific areas. First, there are a number of descriptions of what guidance is and how it can be helpful to students, combined with organizational charts and other kinds of descriptions of counseling positions in both the administrative structure of the Ministry and the school. Second, there is literature dealing with translations and validations of foreign tests or with the

development of some national testing materials (Adis, 1966). Third, there are a number of articles describing specific techniques or approaches such as peer counseling programs for adolescents. Several books have been published which address themselves directly to the students making vocational decisions; these books can be used effectively by the guidance counselor (Salas, 1969). Finally, there are some materials concerning counselor education. In this respect, Latin Americans have made a unique effort aimed at educating counselors in distant places, through the development of booklets and radio conferences on topics in counselor education. (Ministerio da Educação e Cultura, 1961)

Most of this literature is published by the Ministries of Education (Varela, 1969), for internal use and, consequently, is fairly unoriginal and repititious. International organizations, such as the Panamerican Union (Dintrans et. al.) and the International Association for Vocational and Educational Guidance, have published some materials describing programs in different countries. The journals of national or regional psychological associations also publish articles of interest to guidance counselors. However, since these publications are basically for psychologists, it is difficult for counselors to develop a sense of professional identity, since Latin American counselors do not have their own professional organizations.

Counselor education courses are taught at the graduate level in several Latin American countries - in Costa Rica, for instance, where a two-year program leads to an M.Ed. in Guidance. Other countries, such as Colombia, offer undergraduate programs in counseling and guidance which seem to be quite successful. (Wittmer, 1972). This is not surprising, since most undergraduate preparation in Latin America is very specialized and a high degree of professionalism is fostered at that level.

Whatever their level of preparation, Latin American guidance personnel feel a need to develop programs and models of guidance that are specifically Latin American. Adaptations of programs imported from the outside are looked upon with suspicion by counselors in training and by students in general. Since many Latin American counselor educators have been trained in the United States, and since most consultants hired are also originally from this country, there is a tendency to attempt to translate and reproduce what has been developed in the United States for United States needs. This trend is not confined to the field of guidance. However, imports related to human relations and the social sciences are looked upon with more suspicion than imported knowledge in technical fields. It is important to note that in the United States as well, applications of traditional models of counseling are being questioned in programs which respond to the needs of people whose cultural background is not white middle class.

The need to develop models of guidance that are more fully relevant to the Latin American milieu goes hand in hand with the present search for Latin American identity and liberation. Obviously, Latin American students cannot be helped to lead effective lives in the future through the indiscriminate application of models which, even in the United States,

have proved ineffective with Third World students.

Conclusions

Many guidance functions are carried on within the limits of the extended family in Latin America. Other adults in the student's social network, both outside and inside the school, also participate in this process. The need for specialized counseling services has begun to develop, however, as more Latin American students pursue secondary and post-secondary education, taking their educational and vocational decisions beyond the understanding and experience of those adults who would usually have given advice in the past.

While some cultural and historical characteristics of present-day Latin America create a need for guidance services, others tend to interfere with the acceptance and best use of those services. Models of guidance that will incorporate the specific characteristics, values and needs of the social and personal situation of Latin American students are urgently needed.

If properly understood and used, guidance and counseling can play an invaluable role in developing and maximizing human resources in Latin America. The richness of cultural tradition and the advances of modernization can be combined by individual students in their own personal development. However, if only North American models of guidance are considered, and if professionalization remains at a low level, guidance can play a stultifying role, at best, and a culturally devastating role, at worst, by helping to destroy what is best in Latin America in the name of development and education.

There is a slow but sure trend towards increased professionalization of counselors in Latin America. There is also a deep sense of the need for self-determination and development. We can hope that a combination of these trends will create an effective guidance movement unique to the Latin American continent. Only the future can tell us what will happen, not only to the guidance movement, but to the quality of human life in Latin America.

References

Adis, C.G. Instrumentos de medición psicológica en Centroamérica: encuesta sobre necesidades y recursos. Instituto de Investigaciones y Mejoramiento Educativo, U. de S. Carlos, Guatemala y Centro de Investigaciones Psicológicas, U. de Costa Rica, 1963. In Investigaciones Educativas en America Reseña Analítica, no. 1, Union Panamericana, Washington, 1966, 3-5.

Carter, Roy E. Problems of communication in Inter-American programs. Personnel and Guidance Journal, 1966, 44, 1051-1055.

Dintrans, R., Lemus, L.A., Reyes, A., and Naranjo, G. La orientación educativa y profesional en Chile, Guatemala, Panamá y Venezuela. Dept. de Asuntos Educativos, Union Panamericana, Washington, 1967.

Espin, O.M. Critical incidents in the lives of female college students: a comparison between women from Latin America and the United States. Doctoral dissertation, University of Florida, Gainesville, 1974.

Lechter, R. Counseling: a new dimension in social responsibility in Latin America. Unpublished paper presented at the APGA Convention, New Orleans, 1970.

Ministério da Educação e Cultura. Cadernos de Orientação Educacional. Campanha de Aperfeiçoanamento e Difusão do Ensino Secundario (CADES), Radio Ministerio da Educação e Cultura, Brasil, 1960-1961.

Salas, S. Orientación vocacional al encuentro de mí mismo. Biblioteca Latinoamericana de Educación, Editorial Universitaria, Santiago de Chile, 1969.

Varela, M.A. El programa nacional de orientación: naturaleza, rendimiento y necesidad de mejoramiento. Ministerio de Educación, Guatemala, 1969.

Wittmer, J. Counseling and counselor education in Colombia, South America: a case for undergraduate preparation. Counselor Education and Supervision, 1972, 11, 4, 279-283.

Suggested Readings

Espin, O.M. and Renner, R.R. Counseling: a new priority in Latin America. Personnel and Guidance Journal, 1974, 52, (5), 297-301.

Jordan, J.E. Review of research on counseling and special services in Latin American education. Latin American Research Review, 1966.

Revista Interamericana de Psicologia. Psychology in Latin America: a bibliography, 1975, vol. 9, no. 3-4.

Wolf, E.R. and Hansen, E.C. The human condition in Latin America. NY: Oxford University Press, 1972.

Unit Seven

Guidance and Counseling in the Far East

Walter L. Powers

THE AUTHOR

Walter L. Powers, Ph.D.
Professor of Psychology and Education
Eastern Washington State College
Cheney, WA 99004

Introduction

The basic problem in educating human beings is to help them effectively along the road to self-development; to throw light on their relationships with themselves, with others, with the universe; to keep them aware so that they do not lose the essential part of themselves, so that they remain responsive to the question within themselves to their personal, family and social life--that is, their life as citizens. Counseling must give significance to a man throughout the whole of his life, providing him with the tools and skills which will enable him to enrich his life and live it to the full. The counseling process must assist the individual to set his life on a rising and not a descending curve. The school as an institution generally and the Counselor particularly, function to make men responsible and interdependent, each of whom may achieve a full personal life, and all of whom, together may achieve a full social life. Such is the case for counseling and guidance in the United States.

Western civilization gradually has built upon a concept or policy of service by the more powerful and privileged nations to the less-developed nations and sections of the world. In spite of its defects, colonization in its better forms carried with it an element of this point of view. The great religious orders and missionary movements, especially to the degree that they were motivated by concepts of service instead of conversion, contributed greatly to the expansion and application of the idea. Since World War II, primarily under the leadership and influence of the United States, Counseling and Guidance concepts have spread to various segments of the world. In the Far East, Korea has been influenced by the American principles of guidance more than any other country.

George Peabody College for Teachers entered into a contract with the Agency for International Development and the Ministry of Education for the Republic of Korea to provide over a five year period assistance in the broad areas of teacher education and certain related fields. The long term objective was to improve elementary and secondary education and other facets of higher education throughout the nation. This author had the privilege of serving as a member of the small team of educational specialists needed to provide this assistance to Korea. Consequently, Counseling and Guidance in the Far East will concentrate on Korea first, with further references to other countries in the latter part of this section.

KOREA

National Traditions

The racial origin of the Korean people is obscure but the primary

stock is believed to be Tanguisic which is related to the Mongols with some Chinese mixture. The earliest written record of the Korean peninsula occurs in a Chinese history of about 109 B.C. During the Chow Dynasty, a Chinese prince was set up as Lord of "Chosun", a name applied to Chinese colonies along the northwest coast of the peninsula. During most of its recorded history, beginning with the Chow Dynasty and proceeding through the Yi Dynasty which ended in 1910, Koreans have been subject to presence and influence of either China or Japan.

From 1910-1945, Korea was once again under the rule of Japan and the long awaited liberation of 1945 was to be shortlived. At the time of Korea's liberation from Japan, and in accordance with the Potsdam agreement, U.S.S.R. combat forces entered North Korea and the military troops from the United States entered South Korea with the 38th parallel acting as boundary between the non-divided country. On June 25, 1950, troops from North Korea attacked the South Korean forces to begin a war which ended in 1953. Many Americans and United Nations troops were killed but the Korean people bore the brunt of warfare with over 1,300,000 civilian and military casualties and 100,000 children orphaned with millions rendered homeless.

The Republic of Korea began, then, in 1953 beset with a myraid of problems: economic deprivations, a ravaged land and homeless and demoralized people. The Koreans, however, are an intelligent, industrious people who have fought back against these obstacles to create a republic advancing toward economic self-sufficiency with an awareness of the advantages of comprehensive education.

The Educational System

Education, in any formal sense, seems to have come to Korea from China during the earlier Buddhist period when scholarship was confined to the priesthood. Priests served as teachers for the children of the kings after the formal adoption of Buddhism as the state religion in 371 A.D. There were no attempts to set up schools for the people.

With the introduction of Confucianism in Korea, the impetus for education took place. Confucianism brought the belief that real problems in society could be solved by learning the rules of social conduct and the wisdom of the past. The teacher, as the transmitter of this wisdom and its interpreter, had a high place in society. Position of power in the government went to those who scored high on civil service examinations. The content of these examinations was based on the Classics as taught in schools. A school system was established with the best teachers brought to the capital city to instruct advanced students, supervise the examinations, and advise the court.

The schools were staffed by teachers who were qualified by

examination on the content of the Classics, the same as government officials had been examined. The method of instruction was primarily memorization of the Classics written in Chinese Characters. The students proceeded at their own pace in an ungraded situation. Some Koreans of today, when hearing of some tendency toward upgraded schools in the United States, say it is the return to the old village Confucian school. Some elements still exist today. I visited rural village schools in which memorization took place by pupils going over and over the material aloud chanting their passages in a loud singsong.

Toward the middle of the nineteenth Century, Korea was locked against the outside world and became a hermit nation for several hundred years. This isolation had developed over the years due to repeated invasions from Japan and China. Western Missionaries sometimes were killed, and armed expeditions were met with force. However, toward the end of the nineteenth century, both internal and external pressures proposed treaties to be extended with Japan, Britain, Russia, France, and the United States.

The educational destiny of Korean schools was extremely influenced by three wars--one between the Chinese and Japanese in 1894-95, one between Japan and Russia in 1904, and World War II. The Japanese won the first two of these wars by sending their armies into Korea, developing ports, building railroads, and fighting battles on Korean territory. Under the Japanese, the elementary schools became the training grounds for training new citizens of the expanded Japanese empire. The curriculum emphasized the study of the Japanese language, history, and culture.

The defeat of the Japanese Empire in 1945 brought about almost as great an upheaval in Korea as it did in Japan. The modern government, industry, and schools developed by the Japanese had also been managed by Japanese to serve their purposes. As all of the Japanese leaders and technicians returned to their homeland, Koreans, with the assistance of the American Military Government, attempted to take over and operate. Since the Korean schools had been developed to produce citizens or workers of Japan, the textbooks were now in the wrong language and had the wrong content for teaching Korean children how to live in a full and hopefully democratic country. Almost all of the administrators left the school system, and so did many of the teachers. Also, those Koreans who had received training under the Japanese were indoctrinated thoroughly with the authoritarian approach to educational problems. There was very little understanding of democracy as an ideology, or as a means of operation.

The five-five pattern of organization of the Korean school system was abandoned in favor of the six year elementary school, three year middle school or junior high school, and a three year high school. This added two years at both the elementary and secondary schools. With the development of the junior high schools, it became possible to

put some secondary school education in reach of many country children who were not able to go to urban centers. Korean parents realizing a privilege that had long been denied them sent their children to school. For example, the number of children enrolled in primary school in the three years immediately following liberation of Korea from Japanese rule rose from 1,370,000 to 2,490,000.

Administration and Control of the Educational Systems

All schools in the Republic of Korea are under the direct control and supervision of the national government through the Ministry of Education. Organized under the Minister of Education are various bureau chiefs who have control over specific domains of the educational system, i.e., Common Education; Higher Education; Technical Education; Cultural Affairs and Textbooks. There are eleven city, country, and provincial boards who report to the bureau chief. All curriculum changes must be channelled through and approved by the Ministry of Education which also is responsible for textbook selection and ordering.

In 1968, seventeen percent of the National Budget was allocated for national and public education. Seventy-one percent of the budget is allocated for national and public education, while twenty percent is to secondary education and nine percent to higher education. Free compulsory education is available through the sixth grade not including kindergarten and more than 95% of all elementary aged children attended school.

Secondary education covers the six years beyond elementary school. The secondary schools are divided into two, three year units; middle school (grades 7-9) and high school (grades 10-12). Secondary education is not compulsory, although recent moves had been made by the Ministry of Education to provide compulsory comprehensive high schools. Until recently, students have been admitted to middle school and high school only upon the completion of an exacting competitive examination. Although the examinations are still utilized, students compete for high school in neighborhood high schools rather than open exams in all high schools. Students are expected to pay entrance fees and tuition.

The Korean spoken and written language is quite distinct from both Japanese and Chinese. Its alphabet which was devised during the reign of King Syong from A.D. 1418-1450 is considered one of the most ingenious writing systems ever devised. In its modern form, Hangul consists of 24 phonetic symbols. During the Japanese occupation of Korea, the children were forced to use the Japanese language, consequently effecting the literacy of the language. Since the 1945 liberation, Hangul with its one-to-one correspondence between symbol and sound, has been again in use and has contributed to a high literacy

rate in South Korea estimated to be 90 percent.

Programs for adult education are divided into two broad categories: (1) education for illiterates, and (2) training careers in trades and vocations. Many of these adult programs have been accomplished through governmental sponsorship conducted by professional and volunteer teachers. The government has also published and distributed thousands of free copies of "Basic Korean". There are twenty-six schools for adult education, open to anyone. Of the total number of courses offered, one-half are vocational and the other half are cultural in nature. In addition to these schools, there are 527 privately operated institutes for adult vocational education. Adult education in the Republic of Korea has so far shown gratifying results in elementary illiteracy, and has made marked achievement in raising the standard of literacy in less-developed agricultural and fishing communities.

The basic criteria for the curriculum of all elementary schools, are set by the Ministry of Education. The Korean language, arithmetic, social studies, natural science, moral education, and physical education are taught in grades one through six. Simple vocational training such as homemaking, gardening, and working with tools is provided in grades four through six.

In middle schools, the basic curriculum includes the Korean language, mathematics, social studies, art, music, and physical education plus electives selected from a list including several languages and vocational training. Although a foreign language is an elective subject, practically all middle school students begin the study of English in the seventh grade.

The academic high school offers the classical curriculum plus electives and extra-curricular activities. Required courses include the Korean Language, social studies, Korean history, mathematics, science, music, art, physical education, and vocational training. English is offered as an elective but it is taken by most students. Many high school students are employed full-time so the schools run shifts with a regular high school curriculum offered evenings.

Colleges and Universities have expanded rapidly during the post-liberation years. This expansion has, however, often been accomplished with a distinct lack of planning at the expense of quality. Since no adequate survey of human resources and job opportunities has been made, the school curriculum is not adequate to fit the real needs of the country.

The Ministry of Education program is now placing more emphasis on natural and applied science. The Ministry of Education also is dedicated to: (1) improving the facilities of national universities and extending financial subsidies for private institutions to improve

their facilities; (2) establishing "guidance centers" at all national universities; (3) creating ties between national universities and industrial corporations for coordination in research; and (4) increasing the number of professors in graduate schools of all national universities.

Concept of Guidance

The moral and ethical values of the South Koreans which have historically been built upon Confucionistic attitudes exerts a strong influence on the concepts of guidance.

These attitudes can generally be classified as time orientation, man-nature orientation, and power-status orientation.

All people must examine problems rooted in the present or past and yet must try to anticipate the future; however, the differences toward the view of time are related to the degree of precedence given. Korean culture, which historically has been oriented to the past, views the good life, defined in terms of past living, where history has largely been viewed as cyclical and the future regarded as more repetition of some position of the past. Koreans historically have not viewed their institutions as developmental. Education in this setting has not been dynamic or experimental, and until the Japanese introduced colonial-flavored modern education in the twentieth century, the Korean school system was designed only to perpetuate the best of the past in unaltered form. From the tender age when the child memorized his first Chinese character until many years later, if exceptionally able, he studied to pass the royal examination and become a government official. The curriculum of the scholar was the literature of the past. The student studied to imitate rather than exceed, to conform rather than create. Education was divorced entirely from the social, economic, and scientific problems of the present.

The second cultural attitude lies in the relation of man to nature. In the East Asian culture, man has not been as concerned with gaining mastery over his environment as he has been in living in harmony with it. Mountains, even though they might obstruct travel, and rivers, even though they might be impassable during certain seasons, have not been viewed as frustrating inconveniences. Rather, these are facts to which man must discipline himself. The challenge lies not in constructing new weapons for mastery but in developing a new degree of resignedness. As with time orientation the traditional view held by Koreans with respect to nature has not contributed to a dynamic educational system. If man does not seek mastery over nature, there is little need for schools to be concerned with the skills for manipulating the physical universe. Rather, schools with this attitude would be concerned with developing the person of meditation who seeks to avoid the common, tedious, daily environment by finding and developing

problems in a more abstract and aesthetic realm. The educated man is the man of contemplation who carries about him an air of peace and tranquility. His view toward the natural environment is shown in many and diverse ways, but perhaps best expressed in his works of art.

The third attitude results in a cultural condition called power and status orientation. A power structure has existed in Korea that equated position with authority, while social custom has further equated authority with validity. This hierarchial structure and manner of decision making are also reflected in the classroom, counseling office, and in the family. The teacher, counselor, and father each occupy positions of ultimate respect, trust, and power. Their word is law. The obvious difficulty in using modern educational or counseling methods within this framework is readily seen. The schools, in both fostering cooperation and stressing at the same time reliance on the individual's ability to solve his own problems, runs into conflict with family and societal traditions, and the self concept of the student. Moreover, the school finds it difficult to break down its historical authoritarian structure for fear that the teacher or counselor may lose the traditional respect felt for him.

Development and Training of Guidance Personnel

The general theory of guidance was introduced about 1949 by Korean professors who had studied in the United States following the liberation of 1945. In 1954 the Central Education Institute provided in-service training courses for teachers in which "Guidance and Mental Hygiene" were introduced. It wasn't until 1957 that training of guidance teachers was introduced and the Ministry of Education designated "Teacher-Counselor" posts within certain schools.

Seoul National University and Kyungbuk National University developed in-service training for teachers to fill these newly developed "Teacher-Counselor" positions in the schools. More than 240 hours of training courses were held at these two Universities. Courses covered in the training program were: (1) Psychology of Human Behavior; (2) Principles of Guidance and Counseling; (3) Human Mental and Physical Development; (4) Psychological Tests; and (5) Mental Health. Consultants in these in-service training programs and subsequent seminars including this author were: Professors Bum Mo Chung, Sung Ik Kang, Young Duk Lee from Seoul National University, Sang Loh Lee of Kyungbuk, Hee Kyung Chung of Ewha Women's University, and Won Shik Chung of the Central Educational Research Institute. The institute type programs conducted at Seoul National University and Kyungbuk National University consisted of 40 and 30 participants each.

The major thrust of the Counselor role in the early years of school counseling in Korea focused on testing and vocational education. The first psychological test battery in Korea was prepared by

Bum Mo Chung as early as 1955. In April 1960 the Central Education Research Institute began standardizing Individual Intelligence tests for adolescents and adults. A research team composed of Professors Bum Mo Chung, Youg Shen Jun, Ki Suk Kim, and Won Shik Chung, translated and constructed alternate items for the WAIS to compensate for cultural differences. The test was standardized on a group of about 4,000 subjects. The Korean Institute for Research in Behavioral Sciences founded by Dr. Bum Mo Chung now provides services similar to Educational Testing Services in the United States. The testing movement has grown and counselors now have available in Korean language the following type tests:

Intelligence Test	14 kinds
Achievement Test	20 kinds
Aptitude Test	9 kinds
Interest Test	3 kinds
Personality Test	12 kinds
Attitude Test	7 kinds
Other	9 kinds

The second major thrust of Guidance activities in Korean schools was aimed toward vocational counseling and vocational education. This emphasis was brought about when the people of Korea were faced with the enormous task of building their own economy following the Korean Conflict. There arose a huge demand for engineers, artisans, businessmen, experts in fisheries and agriculture, and technicians in all fields, this still exists today. Aware of this need, the Ministry of Education, with advice from the United Nations and the United States, instigated a long-range program of vocational guidance and vocational education. Beginning with simple prevocational projects in the elementary schools and continuing prevocational education as a required subject in the middle schools, this program is most strongly implemented at the secondary level in the vocational high school, and continues upward through technical and professional courses in colleges and universities. Counselors with vocational guidance orientation are being prepared with increasing numbers to meet the challenge required in the development of their nation.

At the elementary level, girls in the fifth and sixth grades are taught homemaking and boys simple work with tools--usually for two to three hours per week. In all middle schools, both boys and girls spend five hours per week at required vocational courses in which the counselor is expected to play an important role. At the high school level, three types of institutions offer vocational training: the vocational high school, the comprehensive high school, and junior technical colleges. Unfortunately, most counselor positions are located primarily in the comprehensive high school.

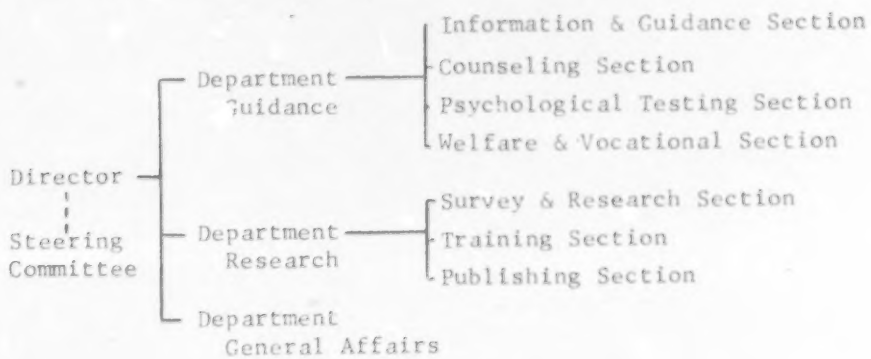
Since the traditional concept of education in Korea has always been classical scholarship, the idea of practical vocational training and vocational guidance as a vital part of education is new to

parents and students. A special effort has, therefore, been made to attract vocational students by providing buildings and facilities in every way equal to those of the best academic high schools. School counselors have attempted to emphasize the dignity of vocational competence as well as the need for vocational skills in building for a future. In spite of this, counselors have encountered the problem that neither the parent nor students have yet generally accepted, the idea that a vocational education carries as much prestige as an academic school. Students still throng to the academic insitution for programs, while some vocational programs have enrollments far below their training capacity. Full blame for this condition cannot be placed upon the parents and students--because counselor training itself follows classical academic models of abstract, ideological, and scholastic theory.

Student Personal Services

This author assisted Seoul National University and Kyungbuk University in Taegu to establish a student guidance center in 1962. The objectives were to assist in the personal and social adjustment of the students and provide a meaningful university life. Psychology Professor Lee Sang Lo of Kyungbuk was appointed the first director of the center. Under his direction and with assistance from Dr. Jesse Tarwater of The Asia Foundation, the center services were expanded through the establishment of three departments and several sections to provide counseling, guidance, research and training.

The objectives of the student guidance center as described in its first brochure were: 1) to promote mental health with emotional stability; 2) to assist efficient adjustment by developing the ability to solve problems; 3) to make efforts for the fullest individual development by helping in the choice of careers or the bases of correct and reasonable understanding and reliable materials; 4) to encourage the spirit of cooperation through student activities; and 5) to endeavor to promote consistent and scientific research. The organization was structured as follows:



The steering committee consists of professional members of the related fields which plan services, activities, oversee the budget, and elect the Director of the Center.

The Department of Guidance has the following functions: gather and make available vocational and job information; provide scholastic information regarding Korean and foreign colleges and universities; give information regarding study and study methods; orientation services for freshmen and transfer students; conduct conferences; arrange interviews between professors and students; provide counseling services on emotional and personal problems, family and family relations, sex and courtship, career problems, study methods, etc.

A section of Psychological testing provides individual and group testing of intelligence, aptitudes, interests, personality, etc. The Welfare and Vocational section provides the following: scholarship and financial aid; job and vocational aptitude analyses; job placement on a part-time or full-time basis.

The Department of Research conducts research, investigations, publishing, and training services.

It is within this department that in-service and pre-service training takes place for persons specializing in Counseling and Guidance. The Center provides counseling practice case conferencing, and counselor qualification examinations. The Research Department also publishes journals, guidebooks for student life and study, etc.

Conclusion

Guidance and Counseling in an advancing nation is always in a state of evolution. This is true regardless of the level of development in the country. The Republic of Korea has made remarkable progress with its counseling and guidance program in the last two decades. Korean citizens are unusually dedicated to seeking an education for their children and youth. It has been a privilege for this author to have shared in the advancement of the goals of counseling and guidance in the schools of Korea.

JAPAN

Guidance in Japanese schools can be traced to almost fifty years ago. Professor G. Kohachi Fujimoto of the Rekkyo University in Japan places the history in two main periods: pre- and post-World War II. Each must be considered separately because of differing influences during these periods.

Before World War II, the primary purpose of guidance in all compulsory education was to prepare skilled workers for the society. The guidance services were primarily directed toward assessment through testing and placement. The principles of guidance were introduced to Japan primarily from influences of the industrial development in the United States. In 1920, the city of Osaka, second largest in Japan, opened a Vocational Guidance Bureau for Youth patterned after Frank Parson's Vocational Bureau in Boston. This Bureau was the first public facility in Japan for Vocational Guidance. The following years, the Employment Exchange law was promulgated in Tokyo which instituted public employment exchange offices for testing and counseling youth. The introduction and standardization of translated American intelligence tests and other psychological tests were carried out in the employment exchange and Counseling Center for youth. The Minister of Education in 1927 issued directives throughout Japan to utilize individual personality assessments in guiding elementary school children going into middle school by matching children's abilities and school vocational goals. Also, during this year, the Japanese Vocational Guidance Association was formed for the purpose of publishing a journal, holding training institutes for vocational counselors, conducting research, and publishing children's career oriented textbooks.

Beginning in 1938, with growing Japanese imperialism, the pressures to mobilize the nation toward war industries somewhat changed the original vocational guidance goals of "adjustment between the development of individuality and the social need." Vocational guidance was used as a means to mobilize the necessary labor force for the sake of the war. In 1942 the elementary schools were ordered to be called Kokumin Gakko (Japanese people's schools) and the central ideas of vocational guidance were lost.

Guidance activities following World War II influenced in part by the U.S. military occupational government plowed a new direction. Two new laws were promulgated which gave direction and purpose to vocational guidance. Under the new school Education Law, the 6-3-3-4 system of education was established with 6-3 grades made compulsory. The role of vocational guidance in the secondary school was directed "to develop individual student's ability for self choice in career planning". The Employment Security Law was established to undertake vocational placement for persons seeking employment and to act in cooperation with vocational guidance in schools. During this period, in-service training for vocational guidance workers was established as a cooperative venture between the Japanese Vocational Guidance Association, the Ministry of Education, and various universities, including Tokyo University, Kyoto University, Nihon University and Rikkyo University. Later, the in-service programs were limited to teacher-counselor training only and were conducted through the Ministry of Education.

In 1949, with the establishment of the Educational Personnel

Certificates for teachers and administrators, vocational guidance specialists were offered certificates for junior and senior high schools. At the same time, the Employment Security Law required graduating seniors of the junior and senior high schools and universities the opportunity for placement services through cooperation between the public employment security office and the school. This free service was located in the schools.

Placement services as a single purpose of guidance did not last very long. Under sponsorship of the Japan Vocational Guidance Association, Don Super of Columbia University provided a two week lecture tour which laid the theoretical foundation for developmental guidance. Later, Henry Borrow of the University of Minnesota lectured extensively. The teacher-counselor approach began to improve with the publication of manuals for home-room teachers in Junior high schools and high school. With the publication of the Teacher's Manual for Pupil Guidance in 1965, the social and personal adjustment aspects of counseling began to take shape. In-service training programs for teacher-counselors from two to eight weeks duration was provided by the Ministry of Education.

Present Condition of Guidance

Counseling and guidance as conceived by the Ministry of Education is directed to accomplish the following at the Junior high school:

a. Guidance should be given not only to those going directly into the labor market immediately upon graduation, but also for those going on to high school and those leaving school for family business.
b. Guidance in the school should take place throughout the three grade levels in a systematic and continuous process.
c. Home room and group guidance activities should be directed to purposes as follows:
    1. To help the pupils to understand their own individuality and family environment.
    2. To help the pupil to develop an awareness of self through various tests and the relationship between test results and their plans for vocations and careers.
    3. To help pupils to understand the nature of the world of work in terms of job specifications, qualifications, requirements, supply and demand.
    4. To help the pupil gain an understanding of the high school curriculum and programs leading to vocational careers.
    5. To help the pupils to understand the adjustments needed in the transition from school to work.
d. Individual educational and vocation counselings should take place for each student.

In the secondary high schools, educational and vocational guidance is directed in a similar manner and purpose as in the junior high school. That is, it emphasizes the vocational aspects of all areas of the curriculum with the teacher-counselor concept. Counseling is conducted in the framework of the "home-room" activity. However, they differ because of the diversity of high schools in Japan where the conduct of vocational guidance is left to the discretion of each school on the basis of its own unique nature, i.e., Agricultural High Schools, Commercial High Schools, etc.

According to Osao Mizutoni of the Ministry of Education, the present condition leaves much to be desired although the system has been rather well spelled out. For instance, he believes that many of the home-room teachers do not have a full understanding of vocational guidance and lack the ability to guide pupils. Many of the teacher-counselors do not have enough professional knowledge, counseling techniques, counseling room facilities, and individual data on each pupil. However, strenuous efforts are being made to correct deficiencies through cooperation of the National Ministry of Education and the local school authorities by providing courses, handbooks, reference materials, and research information.

TAIWAN

Education and vocational guidance has had a history of over half a century in Chinese schools, but the program has developed in Taiwan for only a little more than a decade or two. In 1956 the Ministry of Education began a program of sending scholars to the United States for advanced training in counseling and guidance, testing and personnel services.

These educators, coming back upon completion of their studies, organized the Chinese Guidance Association. The association launched upon a program of improvement for counseling activities. Dr. Gil Wrenn of Arizona State University and Dr. Larry Brammer of the University of Washington, through a grant from the East-West Center, provided a summer seminar in Taiwan in 1965. Following their visit, experimental guidance programs were set up in schools. These pilot programs have now gained recognition throughout Taiwan.

Educational and vocational guidance are coordinated as a basic part of the entire curriculum. In the elementary schools, guidance is concerned primarily with meeting the physical, social, emotional, and educational needs of children. Its purpose is to help each child make a satisfactory adjustment to life, both in and out of schools. In practice, the elementary schools provide the in-coming pupils with orientation programs and group placements. Pupils in the upper grades are given information about the subjects available in the secondary schools and information of the world of work. They

are helped to consider their own aptitudes and interests in relation to the general field of work, as well as curriculum subjects in school. Each student has an accumulative record containing test information and other pertinent material.

On the senior high school level, the guidance services provide the college-bound pupil with information about higher education and choice of major fields of study. In the vocational high school the guidance function is directed toward job placement or advanced studies. The guidance worker utilizes cumulative records, aptitude and interest tests, personality and intelligence tests, career day, factory visits, etc.

The Chinese Guidance Association, with support from institutions and testing experts have developed, or translated, a number of psychological tests. Among the general abilities tests now available are: (a) New Non-Verbal Intelligence Tests; (b) National Intelligence Test; (c) Revised Pinter-Cunningham Primary Intelligence Test; and (d) the Revised Otis Quick Scoring Mental Abilities Test. In addition to their achievement tests, translated into Chinese, are American tests such as: G.A.T.B. ; Kuder Preference; Thurstone's Temperament Schedule; Rorschach; and the Gordon Personal Profile.

In 1961, Taiwan Normal University developed the first counselor education program. Dr. Jesse Tarwater, working with the Asia Foundation, initiated a Counselor Certification Symposium for the purpose of establishing training and certification. This resulted in a two year graduate study course in clinical or counseling psychology at Taiwan University, Counseling and Guidance at Chengchi University and Taiwan Normal University. A five-year curriculum at the undergraduate level in the Department of Educational Psychology at Taiwan Normal University was established. Mr. Jack Green, working through UNESCO, helped develop vocational guidance through a year long project with the Ministry of Education.

Summary

Guidance and Counseling activities are of recent origin in most Asian countries, and therefore, their organizations are in the formative stage. It is noted that since guidance is generally required throughout the process of education, training, and placement of the pupil, it therefore involves more than one organization in each country. Guidance services, in the Asian countries, including Korea, Japan, Taiwan, the Phillipines, Hong Kong, Ceylon, and Malaysia, are extended through all or none of the following organizations:

1. Educational Institutions:
   a. Teacher-counselors, counselors, and career teachers provide counseling and guidance of an educational and

pre-vocational nature to pupils in primary and secondary schools.

b. In some countries, guidance and counseling departments are established in Universities, Ministries of Education, and Institutes to provide research on methods and techniques of guidance, prepare guidance materials, and to supervise counselors in schools.

2. Labor and Employment Services:
   In some countries vocational guidance units are attached to the Ministry of Labor and Employment. The agencies provide guidance services to such special groups as pupils in vocational training, physically and mentally handicapped persons, and out-of-school adults.
3. Youth Welfare Organization and Professional Associations:
   The services of these organizations vary from promotion of vocational guidance and dissemination of information about career opportunities to assist in the placement of youth in suitable jobs.

Although the above gives a picture of the types of organizational development for educational and vocational guidance in the Far East, it must be pointed out that only a few guidance services are actually provided in existing programs.

In most countries in the Far East, school workers may be assigned guidance duties without special training in advance, although some training and supervision is usually provided subsequently as an in-service training basis. To be eligible for appointment as a teacher-counselor or career teacher, an individual typically must be trained as a teacher and, in addition, have several years of teaching experience.

Well developed programs of graduate instruction for school and employment service counselors are still largely non-existent or else in their early stages. A variety of alternative means are used to train those appointed to guidance positions to perform their duties. An introductory course in Guidance is commonly included in the undergraduate teacher education curriculum. Many countries provide in-service workshops, credit seminars, and summer workshops in order to furnish the teacher counselor with essential guidance principles, techniques, and knowledge of resources.

The in-service training workshops and seminars for teachers who will assume some guidance duties may include lectures, group discussions, demonstrations, field trips, and practice in the use of materials and in working directly with students. The subjects covered may include principles and methods of educational and vocational guidance, psychology of occupations, administering, scoring, and interpreting psychological tests, sources, and uses of occupational information and the cumulative records.

A few instances are beginning to emerge in which the professional training of counselors at advanced graduate levels is being undertaken. These programs include more specialization in such areas as test interpretation and counseling personal problems.

A number of international organizations have assisted in the promotion and development of guidance and counseling in the Far East. In addition to the Agency for International Development, other organizations such as UNESCO, WHO, IAEVG, Asia Foundation, have contributed by providing impetus with expert assistance, consultation, research, and material.

References

Asian Regional Conference on Educational and Vocational Guidance. Japan Vocational Guidance Association, Tokyo, 1967.

Bartz, Patricia M. South Korea. Clarendon Press, Oxford, 1972.

Educational and Vocational Guidance in Japan--Past, Present, and Future. Japan Vocational Guidance Association, Tokyo, 1967.

Fifty Facts on Korea. Korean Pacific Press, Washington, D.C., 1950.

Goslin, Willard E. Teacher Education in Korea. George Peabody College for Teachers, Nashville, Tennessee, 1965.

Handbook, Student Guidance Center, Kyungbuk University, Taegu, Korea, 1963.

Korean Report. Korean Information Office, Volume VI, No. 3, July-September, 1966.

Korean Report. Korean Information Office, Volume VII, No. 1, January-March, 1967.

Korean Report. Korean Information Office, Volume IX, January-March, 1969.

Olt, Chae Kyung. Handbook of Korea. Pageant Press, Inc., New York, 1958.

Reeve, W.D. The Republic of Korea. Oxford University Press, 1963.

Republic of Korea. Department of State Bulletin, U.S. Printing Office, No. 7782, December 1975.

Wood, Chester W. "Secondary School in South Korea", The Educational Forum, Volume 24, November 1959-May 1960.